

THE ECLECTIC REVIEW,

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Art. I. *Theology explained and defended*, in a Series of Sermons. By Timothy Dwight, S.T.D. LL.D., late President of Yale College. With a Memoir of the Life of the Author. In five Volumes. 8vo. Price 3l. 10s. Middletown, printed: London, re-printed, 1819.

AMERICA has not of late years been indebted to this country for any theological publication of greater value than these lectures of President Dwight. If that jealousy of our transatlantic brethren, which has too long manifested itself in the supercilious tone of English writers towards every thing American, were not already subsiding, this work might seem sufficient to give a check to the language of disparagement, and to compel a more respectful estimate of at least one branch of her literature. But, unfortunately, that one branch is the least likely to obtain in this country adequate attention, or to be fairly and impartially appreciated; the American divines being too closely identified, in the minds of a large class of persons, with the English Calvinistic Dissenters, to stand a fair chance of having their claims to high consideration generally recognised. A modern essayist actually ranks President Edwards among English Dissenters, being ignorant that the Author of the acutest piece of metaphysical reasoning in the language, was an American. For any thing that appears to the contrary in respect to the purity of his style and the extent of his literary information, the Author of these volumes too might pass for an Englishman. And his masterly exposition and defence of the doctrines of the Reformation, might occasion his being referred to that class of theologians who in this country are stigmatised as Calvinists or evangelical divines. The truth is, that he was a man whom any religious denomination might be proud to claim, one whom every true Christian, of whatever country or language, must delight to recognise as a brother. Such men, the Latimers and the Leightons, the Pascals and the Fenelons,

the Owens and the Henrys, the Brainerds and the Martyns, the Doddridges and the Dwights, are the property of no exclusive community : they belong to the Catholic Church. And one might be allowed to apply to them the apostolic designation : they are " the angels of the churches, and the glory of Christ."

Timothy Dwight was born at Northampton in the county of Hampshire, state of Massachusetts, on the 14th of May, 1752. His paternal ancestors were English, but his family had been settled in Massachusetts upwards of a century. His mother was the third daughter of President Edwards ; and to this excellent parent, young Dwight was indebted for the rudiments of his education, and for his early impressions of piety. She is said to have possessed uncommon powers of mind, and having been accustomed from infancy to the conversation of literary men at her father's house, was well aware of the importance of intellectual acquirements. It was a maxim with her, that children generally lose several years, in consequence of being considered by their friends as too young to be taught. She, accordingly, began to instruct her son almost as soon as he was able to speak, so that before he was four years old, he was able to read the Bible with correctness.

' At the age of six, he was sent to the grammar school, where he early began to importune his father to permit him to study Latin. This was denied, from an impression that he was too young to profit by studies of that description ; and the master was charged not to suffer him to engage in them. It was soon found to be in vain to prohibit him : his zeal was too great to be controlled. Not owning the necessary books, he availed himself of the opportunity when the elder boys were at play, to borrow theirs ; and, in this way, without his father's knowledge, or his master's consent, studied through Lilly's Latin Grammar twice. When his master discovered the progress he had made, he applied earnestly to his father, and finally obtained a reluctant consent that he might proceed ; though every effort short of compulsion was used to discourage him. He pursued the study of the language with great alacrity, and would have been prepared for admission into College at eight years of age, had not a discontinuance of the school interrupted his progress, and rendered it necessary for him to be taken home, and placed again under the direction of his mother.'

The conduct of the father will remind our readers of the similar prohibition which was laid, from the same mistaking kindness, on Pascal, and which gave occasion for the astonishing display of his precocity of genius. Mr. Dwight was an intelligent man, and in the company of the well educated persons whom his hospitality attracted, his son had valuable opportunities of enlarging his information, and was stimulated to ardent exertion. In his fourteenth year, having, during the previous twelvemonth, improved his knowledge of the Greek and Latin

languages in a respectable school at Middletown, young Dwight was admitted a member of Yale College; but the disorganized state of the college at that period, together with the interruptions of ill health, rendered the first two years which he passed there, all but absolutely lost time. His intense application during the subsequent two years, laid the foundation of a weakness of sight which caused him great distress during the remainder of life. He formed a resolution, to which he faithfully adhered, to employ fourteen hours every day in close application to his studies. In the year 1769, being a little past seventeen years of age, he received the degree of Bachelor of Arts. On leaving college, he was employed to take charge of a grammar school at New Haven, and during the two years he passed in that situation, his time was thus distributed: six hours in school; eight hours in close and severe study; ten hours to exercise and sleep. In Sept. 1771, he was chosen a tutor in Yale College.

‘ When he entered upon the office, more than half the members of his class were older than himself; and the freshman who waited upon him, was thirty-two years of age. Notwithstanding a circumstance generally so disadvantageous, he proceeded in the discharge of his official duties with firmness and assiduity; and in a short time gained a reputation for skill in the government and instruction of his class, rarely known in the former experience of the College. In addition to the customary mathematical studies, he carried them through Spherics and Fluxions, and went as far as any of them would accompany him into the Principia of Newton. He also delivered to them a series of lectures on style and composition, on a plan very similar to that contained in the Lectures of Blair, which were not published until a considerable time afterwards. His application to study during the six years he remained in office, was intense. In the year 1772, he received the degree of Master of Arts, on which occasion he delivered, as an exercise at the public Commencement, a Dissertation on the History, Eloquence, and Poetry of the Bible. This production, composed and delivered by a youth of twenty, on a subject then so new and of such high interest, was received with the strongest marks of approbation. A copy was immediately requested for the press; and it was afterwards re-published both in America and in Europe. The field of thought was new in this country. The Lectures of Lowth, if then published, were not known on this side of the Atlantic; nor do we know of any work, except the Bible itself, to which the Author appears to have been indebted for his plan or his illustrations.’

During the second year of his tutorship, he subjected the physical powers of his constitution to an experiment which had very nearly proved fatal. In order to save the time spent in bodily exercise, he resolved to attempt how far he could obviate the inconveniences attendant on habits of constant sedentary application by, abstemiousness. He began this system by gradually

reducing the quantity of his food at dinner, till he brought it down to twelve mouthfuls. After trying this regimen for six months, feeling 'less clearness of apprehension than was desirable,' he adopted a vegetable diet, without increasing the quantity. His constitution was strong enough to enable him to persevere in this rash system for a twelvemonth. At length it gave way, although, strange to say, Mr. Dwight, when he first perceived the reality of the change in his health, had no suspicion of the cause. Repeated attacks of the bilious cholic brought him, at last, to so extreme a degree of emaciation and weakness, that it was with great difficulty that he was removed to Northampton, and his recovery seemed even to himself hopeless. He was recommended, when some improvement had been effected by the aid of medicine, to try the effect of vigorous bodily exercise as the only means of restoring his constitutional health; and to his perseverance in following up this advice, he was doubtless indebted for his complete recovery. Within a twelvemonth, he walked upwards of two thousand miles, and rode on horseback upwards of three thousand.

In May 1777, the College was broken up in consequence of the American War. Mr. Dwight, who had recently married, retired with his class to Weathersfield, where he entered on the labours of the pulpit, and continued to occupy himself with instructing his pupils and preaching on the Sunday, till September. He then resigned his charge, and being appointed Chaplain to General Parsons's brigade in the patriot army, joined the forces at West Point.

'The generous enthusiasm,' remarks his Biographer, 'which then pervaded the country, not only promptd our young men of honour in civil life to take the field, but induced many of our clergy of the first reputation for piety and talents to attach themselves to the staff. The soldier of the revolution need not be told how animating were their sermons and their prayers, nor how correct and exemplary were their lives.'

Mr. Dwight remained with the army a little more than a year, during which he distinguished himself, not only by the diligent discharge of his official duties, but by writing several patriotic songs, which contributed not a little to keep alive the enthusiasm of the soldiers in the cause of freedom. The melancholy death of his father, who fell a victim to the disease of the climate in a distant expedition, leaving a widow and thirteen children behind him, imposed upon him new duties as the elder son and the brother. He now removed with his family to Northampton, where he devoted himself for five years to the education of his younger brothers and sisters, and to the superintendence of a farm, the maintenance of the family depending almost entirely on his personal exertions. He also established a school for the instruc-

tion of youth of both sexes, which was almost immediately resorted to by so great a number of pupils, that he was under the necessity of employing two assistants. During this period, he preached on the Sunday almost without intermission.

‘The filial affection and dutiful respect and obedience which he exhibited towards his mother, and the more than fraternal kindness with which he watched over the well-being of his brothers and sisters, deserve the most honourable remembrance. To accomplish this object, he postponed his own establishment for life and a provision for his family. To accomplish it, though destitute of property, he relinquished in their favour his own proportion of the family estate; laboured constantly for five years with a diligence and alacrity rarely exemplified; and continued his paternal care, and exertions, and liberality long after his removal from Northampton. Often have we heard his mother acknowledge in language of eloquent affection and gratitude, his kindness, and faithfulness, and honourable generosity to her and to her children. The respect which she felt and manifested towards him, though perhaps not his inferior in native powers of mind, resembled the affection of a dutiful child towards her father, rather than the feelings of a mother for her son.’

In the years 1781 and 1782, he twice represented the town of Northampton in the State Legislature; and it was owing to his exertions and those of his colleague, the Hon. Joseph Hawley, ‘in opposition to the current of popular feeling and to no small weight of talents and influence, that the new Constitution of Massachusetts was adopted by the convention of the most important county in the State.’ His talents, his industry, and his eloquence soon rendered him one of the most influential and valuable members of the legislative body. He was at this period warmly solicited to devote himself altogether to public life; but his attachment to the duties of the Christian ministry induced him to decline every offer of a permanent employment in a civil capacity; and in November 1783, he accepted of the pastoral charge of the church at Greenfield, a parish in the town of Fairfield in Connecticut. Here, to supply the deficiencies arising from an inadequate stipend, he established, absolutely without funds, an academy for both sexes, and supported it with unexampled reputation, devoting six hours every day to the instruction of his pupils, numbers of whom were carried through the whole course of education customary at college. He adopted to a considerable degree one part of the Lancasterian method, making it the duty of the older scholars to hear the recitations of the younger. During the twelve years of his residence at Greenfield, he instructed more than one thousand pupils.

‘When it is considered that, from his leaving college as a tutor, his eyes were so weak as not only to preclude him almost entirely from reading and writing, but to cause him very frequently extreme pain and distress, it will naturally be concluded, that he must have passed a

very industrious and laborious life. Such, however, was his capacity for every kind of business in which he was engaged, that he was able to devote as much time as was necessary to the calls of company and friendship, as well as to perform the extra-parochial duties of a minister to his people.'

In 1787, Mr. Dwight received the degree of doctor of divinity from the college at Princeton, New Jersey. In May, 1795, the presidency of Yale college becoming vacant by the death of the Rev. Dr. Styles, he was unanimously appointed to that honourable station, and once more removed with his family to New Haven, to the extreme regret of the parish over which he had so long presided. The state of the college at this period was truly deplorable: its discipline was relaxed, its reputation deservedly on the decline, and to such a height had the prevalence of a shallow and flippant infidelity arisen, that a considerable proportion of the class which he first taught, had assumed the names of the principal English and French infidels, by which they were more familiarly known than by their own.

'To extirpate a spirit so pernicious and fatal, he availed himself of an early and decisive opportunity. Forensic disputation was an important exercise of the senior class. For this purpose, they were formed into a convenient number of divisions; two of which disputed before him every week in the presence of the other members of the class, and of the resident graduates. It was the practice for each division to agree upon several questions, and then refer them to the President to select which he thought proper. Until this time, through a mistaken policy, the students had not been allowed to discuss any question which involved the inspiration of the Scriptures; from an apprehension that an examination of these points would expose them to the contagion of scepticism. As infidelity was extensively prevalent in the state and in the country, the effect of this course on the minds of the students had been unhappy. It had led them to believe, that their instructors were afraid to meet the question fairly, and that Christianity was supported by authority and not by argument. One of the questions presented by the first division, was this, "*Are the Scriptures of the Old and New Testament the word of God?*" To their surprise, the President selected it for discussion; told them to write on which side they pleased, as he should not impute to them as their own, any sentiments which they advanced; and requested those who should write on the negative side of the question, to collect and bring forward all the facts and arguments which they could produce: enjoining it upon them, however, to treat the subject with becoming respect and reverence. Most, if not all, of the members of the division came forward as the champions of infidelity. When they had finished the discussion, he first examined the ground they had taken; triumphantly refuted their arguments; proved to them that their statement of facts was mistaken or irrelevant; and, to their astonishment, convinced them, that their acquaintance with the subject was wholly

superficial. After this, he entered into a direct defence of the Divine origin of Christianity in a strain of powerful argument and animated eloquence which nothing could resist. The effect upon the students was electrical. From that moment, Infidelity was not only without a strong hold, but without a lurking place. To espouse her cause, was now as unpopular as before it had been to profess a belief in Christianity. Unable to endure the exposure of argument, she fled from the retreats of learning ashamed and disgraced.*

A man who could by means so mild, yet so decisive, achieve such a resolution as this, must have been of no ordinary character; and had we no other data than this solitary anecdote for forming an exalted estimate of the distinguished subject of this memoir, it would be amply sufficient to prove that he must have united, in a very striking degree, calmness of temper and coolness of judgement with moral intrepidity and decision. The means which he adopted, were undoubtedly the most direct and the most prudent; and yet, in the hands of a man of inferior powers of mind, the result, if not doubtful, would, assuredly, have been far less triumphant. It is in vain to speak of the omnipotence of truth, in any other reference than its ultimate prevalence; for, in the practical encounter with infidelity, truth is often found powerless, owing to the unhappy facility with which minds in love with error may repel the utmost force of argument, and escape from their own convictions. The confutation of confirmed scepticism would seem, indeed, to be a hopeless adventure. But in the instance before us, it was with ignorance as much as with scepticism, that President Dwight had to contend; and it is quite evident, that he won the day as much by his conciliatory policy, as by his power of reasoning. The young men were taken by surprise, by a conduct so different from what they had been accustomed to; while the mild energy of their President was well adapted to conciliate, not only their respect, but their confidence. At precisely the right moment, he interposed the full weight of his authority, and the whole force of his eloquence, in vindication of the truth; and then it was, that feeling themselves grappled with by a superior mind, they were not only conquered, they threw away their arms. Had he previously attempted to decide the dispute by his own authority, whatever had been his powers of reasoning or of oratory, he would, in all probability, have failed in producing any lasting conviction on the minds of his pupils. On the other hand, had he, with mistaken candour, permitted them to remain in any degree of indecision, had he betrayed any deficiency of clearness

* Two Discourses "on the Nature and Danger of Infidel Philosophy," addressed to the Candidates for the Baccalaureate in Yale College, which President Dwight published in 1797, have been reprinted in this country.

or certainty in his own convictions, or any languor in the tone of his belief,—had he disclaimed the wish to bias their minds in matters of infinite interest, their infidelity would never have been vanquished. His conduct on this occasion was in perfect contrast to that spurious liberality of opinion which would tolerate the ceaseless renewal of such discussions, in what is termed the spirit of free inquiry, as a scholastic exercise. Between the mistaken policy which precluded altogether the discussion of any question involving the inspiration of the Scriptures, and the worse than impolitic conduct which would give up the fundamental truths of Christianity to be bandied about with daring *nonchalance* in academic games, there is surely to be found a practicable medium. Our readers will, perhaps, call to mind Bishop Watson's remark on the themes selected for disputation in the Soph's school at Cambridge, when he was Moderator: 'The liberality of principles in which the University of Cambridge initiates her sons, would, had he been acquainted with them, have extorted praise from Mr. Gibbon himself.*' By such praise, Dr. Dwight would not have considered himself as honoured.

There were other circumstances which rendered his situation as president of the college at that period, one of peculiar difficulty.

'A general sentiment of insubordination, growing out of the political situation of the civilized world, had seized the minds of the young as well as the old. High notions of freedom and personal independence prevailed among all ages. And the first impulse to which, in many instances, the minds of youth as well as men, were disposed to yield, was, *resistance to authority*. Many of our higher seminaries of learning have witnessed its effects in scenes of riot and insurrection, which have, for the time, subverted their authority, and destroyed their usefulness. Yale College wholly escaped these evils. No general combination of the students to resist its government, ever occurred during his Presidency. This fact is to be ascribed to the wisdom and firmness of the President and his associates in office. He well knew that the tranquillity of such an institution must depend on the respect and affection of the students, and the steady watchfulness of its officers. Deeply read in the human character, and emphatically so in the character of young men, he foresaw the approaches of the storm which so extensively prevailed, and provided in season the means of defence and security. On every occasion of this kind, he derived the utmost benefit from one trait of his character, his *energy*; a trait which no man ever possessed in a more eminent degree. His decision and inflexibility to his purpose cannot be surpassed.'

On his accession to the presidency, the number of the students was only a hundred and ten. Almost immediately after his ac-

* Eclectic Review. N. S. Vol. IX. p. 101.

cession, they began to increase, till they amounted, at one time, to three hundred and thirteen. His conduct towards the young men was truly paternal. He encouraged more especially the senior class, in all their difficulties and troubles, to come to him for advice and assistance; and those who, on leaving college, wished to be employed as tutors, regularly applied to him to procure them eligible situations.

‘ He remembered the feelings of a young man just leaving college without a profession, without property, and with no means of support but the blessing of God and his own exertions. Nothing gave him higher pleasure than to encourage the heart of every youth so situated, to save him from despondence, and to open to him the road to property, to usefulness, and to honour. The number of his students whom he thus essentially befriended, would almost exceed belief. With others who were in more affluent circumstances, he would enter into a free and confidential conversation on their plan of life, explain to them their peculiar dangers, and lead them to aim at eminence in their professions, and to form for themselves a high standard of moral excellence. His pupils familiarly spoke of him by the most honourable appellation, the “Young Man’s Friend.”

During twenty years, Yale College continued to enjoy the watchful superintendence and indefatigable labours of this invaluable man; and at the age of sixty-three, his constitution exhibited no symptoms of decay or infirmity. The regularity of his habits, and the uniform course of exercise which he pursued, rendered him at that age more active and energetic than most men are at forty. It was his constant practice, when the season admitted of it, to work for at least one hour before breakfast in his garden. He also walked, or rode on horseback, for some time every day; and often in the winter, when no other mode of exercise was convenient, would employ himself in cutting fire-wood. By these means, he secured the uninterrupted enjoyment of vigorous health, till, in February 1816, he was seized with the first attack of the painful disease to which he ultimately fell a victim. For several weeks, he endured with unyielding fortitude and resignation the most excruciating pain; and when at length he obtained, by surgical aid, partial relief, it was evident that the disorder had made the most fearful ravages in his constitution. During the summer, he was able so far to struggle with the disease as to resume his professional and official labours. But, although his cheerfulness, as well as the activity of his mind, were unabated, his strength was visibly ebbing away. Often, languid and scarcely able to support himself, he would enter the lecture-room, announcing his intention only to ask the students a few questions; but, kindling with the subject, ‘his physical system,’ says his Biographer, ‘seemed temporarily excited by the action of his mind, and he would

‘discourse with his usual eloquence and interest, and even ‘threw a charm of sprightliness and brilliancy over his communications.’ Only a week before his death, he heard the theological class at his own house for the last time. His sufferings were extreme; his debility so great that it appeared a painful effort for him to speak; ‘but again, his mind abstracted itself ‘from sympathy with an agonised frame,’ and, in a discourse of one hour and a half, he expatiated on the doctrine of the Trinity in a strain of cogent reasoning and interesting illustration, which left an indelible impression on the minds of his pupils. He continued in a state of suffering, but not of inactivity, his amanuensis being kept in constant employment during his long confinement, till the 8th of January, 1817, when he was seized with new and alarming symptoms, and after lingering till the 11th, expired without a struggle.

We have deemed this brief sketch of the life and character of the admirable Author of these volumes, the best introduction to a review of their contents, and, possibly, the most effectual recommendation of them to our readers. The high veneration which the memoir is adapted to inspire, although by no means necessary to secure the attention which they demand, and which they will so richly repay, prepares the reader to enter with appropriate expectations on the perusal. We have of necessity omitted many very interesting details illustrative of his finished character as a preacher, a theological tutor, a citizen, and a Christian, which will be found in the very ample narrative of his Biographer. It would admit, in some parts, of a little compression, and, in a revised form, would be highly deserving of separate republication, since the magnitude of the work will place it out of the reach of many individuals to whom the memoir will be highly acceptable.

The Lectures contained in these volumes were planned, and in part composed and delivered, during Dr. Dwight's residence at Greenfield. When appointed to the divinity professorship, in addition to the presidency, of Yale college, his practice was, to preach one of them on every Sunday morning during term time; by which arrangement, he finished the course once in four years, so that every student who completed the regular term of his education, had the opportunity of hearing the whole series. The lectures were published as they were dictated to the amanuensis, with scarcely any corrections. He wrote no plan of them himself, and yet, the analysis of them drawn up by the Editor, exhibits the most exact and lucid arrangement. They are strictly, and in the best sense, sermons, and sermons of a highly practical nature, while they are fully entitled by their systematic order, their metaphysical acuteness, their depth and comprehensiveness of thought, and their logical accuracy of reasoning, to

the character of theological lectures. 'Their primary object,' the Editor justly states, 'is to explain and prove the great truths of Theology; their second, to enforce them on the conscience, and to shew their practical influence.' His most obvious purpose was, to promote the salvation of those to whom they were addressed.

The two leading divisions of the work are, a series of lectures on the doctrines, and a series on the duties of religion. The first series is rather arbitrarily, and not very correctly subdivided, in the Editor's analysis, into doctrines of natural religion, and doctrines peculiar to the Christian religion. With no propriety are the discoveries of Revelation respecting the decrees of God, the existence and rank of angels, the fall of man, and the impossibility of being justified by the works of the law, ranked among doctrines of natural religion. For such an arrangement, Dr. Dwight is not responsible. His own division of the subjects, is, into Scripture truths, and Scripture precepts. The first sixteen sermons treat of the *existence and attributes of God*, and embrace, of course, a notice of what is termed the atheistic controversy. These are followed by nine sermons on the *works of God*, including a specific consideration of the nature and the end of man. To these succeed a series on the *providence of God as Creator*, in which the probation, the fall, and the consequent depravity of man, together with 'the situation in which mankind are by means of their corruption,' are treated at large. These thirty four sermons have a general correspondence, as to their order and contents, to the first book of Calvin's Institutes, *De cognitione Dei Creatoris*. Dr. Dwight has followed the same natural order of the Apostles' Creed, in proceeding to treat, in the subsequent sermons, on the doctrines which come under the title of his second book, *De cognitione Dei Redemptoris*. In these, the Socinian controversy comes under examination; and many of the remarks and illustrations which occur in this part of the series, are peculiarly striking and original. The following is the order of the subjects which it comprises: *the deity of Christ* (in seven sermons), *the humanity of Christ* (one sermon), *the covenant of Redemption under which he acted* (one sermon), *his threefold office as prophet, priest, and king*, including the special consideration of the nature, necessity, and extent of his *atonement* (sixteen sermons), the *miracles of Christ*, his *resurrection*, and the *amiableness of his moral character* (each, one sermon). *The consequences of Christ's mediation* are treated of under the heads of justification by faith, regeneration, adoption, and sanctification, with its fruits and evidences, in sermons 64 to 90; corresponding to the third book of Calvin, *De modo percipiendæ Christi gratiæ, et qui fructus inde nobis prove-*

niant. The doctrine of the Holy Spirit's agency, and that of the Trinity, come under consideration in this part of the series. The 'system of duties,' which occupies sermons 91 to 162, comprises, first, an *exposition of the Commandments*, and, secondly, all those subjects which come under the general designation of *means of grace*. The subjects of Calvin's fourth book, therefore, *De externis Mediis ad Salutem*, are embraced in this part of the work, including the subject of Church government, as well as what is too often considered as foreign from theological discussions, a code of Christian morality. *death, the resurrection, the final judgement, and the future state*, which are treated of by Calvin in his third book, among the fruits of Christ's mediation, are with more correctness reserved by Dr. Dwight for what might be termed a fifth book. We see no propriety, however, in the general title given to them in the analysis; a 'system of dispensations.' They belong in fact, with the exception of the first topic, to the truths of revealed religion. They form a part only, and are but the consummation of that great system of Providential dispensations which commences with the mediatorial intervention of the Saviour. This, it is evident from the Author's own language, was the light in which he himself viewed these subjects, although, from their mixed nature, he deemed it more proper, instead of classing them with other doctrines of religion in connexion with the scheme of Redemption, to reserve them for a separate series that might form an impressive conclusion of the whole course. They consist of nine sermons, which, with two concluding lectures on the internal evidence of the truth of Revelation, supplied by this view of the Christian theology, make a total of one hundred and seventy-three.

Besides these, Dr. Dwight had collected materials for a series of fifty lectures on the *Evidences of Revelation*; some of which he delivered in the year following his induction. But the weakness of his eyes compelled him to desist, and they were left unfinished. This subject, however, strictly speaking, forms no part of a system of theology; and it is possible that the Author was less anxious to complete his design, from feeling that it was more proper for the lecture-room than for the pulpit, as being of a less practical nature. He might also think, that the internal evidences of revealed religion are those which it is most safe and most beneficial to bring forward; and these he takes frequent occasion, in these volumes, to insist upon. He well knew, that a man may acknowledge the authority of the Scriptures and the credibility of the Gospel history, and yet remain, as to the substance of Revelation, an infidel. In all these lectures, he takes the truth of Christianity for granted, and argues from the declarations of Scripture as from first principles, never

neglecting, at the same time, to shew the reasonableness of its dictates, and the harmony of revealed truth with the soundest deductions of logic. We cannot but consider this as the most rational, the most philosophical, as well as the most salutary mode of investigation. Theology pre-supposes a Revelation, and that Revelation is not merely the primary source of our knowledge as to a large class of the most important truths, but it supplies the only medium of proof. This holds good with regard to the doctrines of what is termed natural religion, not less than with respect to the discoveries of the New Testament. Not only were they not discoverable, as the history of the most civilized nations of heathenism shews, by the light of reason; but the Divine testimony is the only basis of certainty upon which, as principles of theological science, they can rest, and faith in that testimony is the only means of our knowing them. The practice, therefore, of exhibiting those doctrines apart from Revelation, we cannot but consider as wholly unadvisable, since it is to separate them from their true and proper evidence. Even the infidel who rejects the authority of the Scriptures, derives from the very Revelation he impugns, the knowledge of those primary theological truths which he attempts to turn against the believer. The existence and authority of Revelation must, then, be assumed as a first principle, in laying the foundation of theological science; and the legitimate purpose of *a priori* reasoning is, not to prove the truth of what, being revealed, is certain, but to answer the objections brought against the matter of Revelation. It is an unwarrantable and dangerous concession to the Humes, the Gibbons, and the Paines, to seem to admit, by the style of our reasonings, that there is any reasonableness in their scepticism as to the genuineness and credibility of the sacred records, or that Christianity, at this time of day, stands in need of being proved to be true. Yet, in many of the apologies of its advocates, and many lectures on the external evidences of Revelation, there is, we think, something too much of the tone of concession; and there is in some theologians a hesitating or timid way of referring to the Scriptural proof of religious doctrines, as if the inspiration of Scripture were really questionable; as if "Thus saith the Lord" were a less philosophical reason for believing, than, Such is the testimony of Tacitus, or, such the reasoning of Mr. Hume.

The theological lectures of Dr. Dwight are characterised by a manner and spirit the very opposite of this. There is no dogmatism, neither is there any compromise of the claims of Revelation. He treads firmly, with the air of a man who knows the ground he has taken, and feels his position to be impregnable. There is, at the same time, a calm earnestness of manner, which bespeaks his conviction of the intrinsic value and

practical efficacy of the truths he advocates. There is none of that professional *sang-froid* with which sometimes theological subjects have been discussed and lectured upon. The connexion between his intellectual powers and his moral sensibilities, seems never to be suspended, but a wholesome circulation is going forward, which communicates warmth to his most abstract speculations. The consequent effect is, that these lectures are admirably adapted to make the reader not merely a rational believer, but a devout Christian.

In proceeding to substantiate these remarks, we feel no small difficulty in making from so large a mass of materials, our selection of extracts. The eighth and ninth sermons treat of the benevolence of God. In the first of these, the scriptural proposition, that "God is love," or benevolence (*Αγαπη*), is proved from the works of creation and providence.

'Although,' says Dr. Dwight, 'I can by no means admit with many of my fellow-men respectable for their understanding and worth, that the Benevolence of God is not capable of being completely proved, or that it is not in fact completely proved, by the Scriptures, yet, I cannot help believing, that, if the proof furnished by reason be satisfactory also, and can be fairly exhibited as satisfactory, the minds of many men, at least, will rest on this subject with a conviction more unmingled, a confidence less exposed to danger and disturbance. The question concerning the amount of the evidence which Reason gives concerning this doctrine, has long been, and is still disputed. The proofs of the Divine benevolence from Reason, are regarded by many persons of reputation as insufficient. I have myself entertained, heretofore, opinions on this subject different from those I now entertain. As I have not seen it discussed in such a manner as satisfied my own wishes, I shall now consider it with more particularity than might otherwise be necessary.'

Having, in the previous lectures, proved from the self-existence and necessary attributes of Deity, that God is absolutely independent,—that is to say, that 'he needs, and can need, nothing 'to render his ability either to do or to enjoy whatever he 'pleases, greater or more perfect,'—he proceeds to argue in proof of the necessary benevolence of God, first, 'that God 'can have no possible motive to be malevolent.' The nature of things can furnish no such motive, since it is impossible to suppose, that to be malevolent is a more desirable state of being, than to be benevolent. And no such motive can be presented to God from without himself, since all other beings, together with all that pertains to them, being what he, antecedently to their existence, chose either to produce or to permit, it is certain that he could gain nothing to himself by the exercise of malevolence. Therefore, if malevolent, he must sustain that character without a motive.

The second argument is, that, inasmuch as an Omniscient Being cannot but see, that to sustain and exhibit a benevolent character is more glorious to himself and more beneficial to his creatures, than the contrary, and as the glory of the Creator and the good of his creatures involve every thing that is desirable,—an *infinite motive* is constantly presented to the Creator, to the exercise of benevolence ; that the exercise of malevolence would, therefore, be not only without a motive, but against the influence of the strongest possible motive to the contrary, and could arise only from an original inherent propensity in the Infinite Nature,—‘ a propensity uninfluenced by truth, and immovable by motives.’

Thirdly. ‘ The only conduct which a Creator can receive with pleasure from his creatures, must plainly be, attachment, reverence, and the voluntary obedience which they produce ;’ and ‘ it is impossible that God should not choose to be loved, revered, and obeyed.’ But the Creator has so formed his works, and so constituted his providence, that the minds of men irresistibly, and of absolute necessity, esteem a benevolent being, and hate and despise malevolence. To suppose the Creator to be a malevolent being, therefore, would be, to believe, ‘ that he has necessitated, beyond a possibility of its being otherwise, his intelligent creatures to hate and despise that which he supremely loves and approves, viz. his own moral character,’ and to esteem and love the opposite.

Fourthly. ‘ The Creator has placed mankind either in a state of trial, or a state of reward : but our present state is, on neither of these suppositions, compatible with the doctrine that he is malevolent.’ Rational creatures can exist in no possible situation except one of these two. ‘ If, then, we are placed in a state of reward, we are beyond measure more happy, and less miserable, than is consistent with the character of malevolence in the Creator.’ If in a state of trial, our circumstances are equally at variance with the supposition, all our opposition to such a character being necessarily approved by our own consciences. And ‘ God has so constituted the world, as to make misery the only legitimate and natural consequence of malevolence, and happiness the only natural consequence of benevolence.’

Lastly. ‘ The goodness of God displayed in the present world, is a strong argument that he is a benevolent Being.’ This is illustrated by the following considerations pursued into detail. The last is urged in a very forcible manner as a proof of the forbearance of God.

‘ 1. God makes mankind the subjects of extensive enjoyment in the present world. 2. God has furnished mankind with many alleviations and many remedies for the evils which they suffer in the present

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world. 3. 'The original and main design of each particular thing, appears plainly [as insisted upon by Dr. Paley] to be benevolent; 4. All the blessings experienced by mankind are bestowed on sinful beings.'

Dr. Dwight then notices the objections usually made against this doctrine as a dictate of reason, which are reducible to two: the existence of moral evil, and the existence of natural (or, more properly, physical,) evil. Here he frankly avows himself to be unable, and expresses his complete conviction that all other men are unable, to explain this subject so as to give an inquirer clear and satisfactory views, by the light of reason, 'of the propriety of permitting the introduction of moral evil into the Intelligent System.' He contents himself with insisting on the following positions: 1. 'God cannot be proved to be the efficient cause of sin;' and till this is done, man is unquestionably to be acknowledged as the cause of his own sin. 2. 'It cannot be proved, that God was obliged, either by justice or benevolence, to prevent sin from existing;' inasmuch as a state of trial supposes a liability to sin, and it cannot be proved, that it is inconsistent with justice or benevolence, for God to place his rational creatures in a state of trial. 3. 'It cannot be proved, that the existence of sin will, in the end, be a detriment to the Universe.' The objection drawn from the existence of physical evil might seem scarcely deserving of separate discussion, physical evil being but the consequence of moral evil. The considerations urged by Dr. Dwight,—that, of a large proportion of such evils, men are themselves the authors, that the evils inflicted by God are always less than the subjects of them merit, and that afflictions have often a beneficial influence,—do not appear to us to be urged with his usual acuteness, since they leave the previous difficulty undiminished. The case of infants, he evades, rather than fairly disposes of. In fact, the existence of physical evil, viewed apart from that of moral evil, is wholly inexplicable. An infidel can give no answer to the question—how death originated: the only solution is that of the Apostle—"By one man sin entered into the world, and death by sin." Rejecting this, or attempting to go beyond this, we are lost in interminable conjectures. Although afflictions have unquestionably a beneficial effect on the minds of many individuals, it is equally certain, that their effect on others is of a prejudicial kind. That they are over-ruled as means of good, may be admitted to supply a striking proof of the benevolence of the Supreme Moral Governor in his providential dispensations; but, unless the necessary tendency of pain and suffering were beneficial, which assuredly it is not, the existence of physical evil is by no means accounted for. The only conclusion on which we can repose as a dictate of reason, is that at which Leibnitz

arrives in his *Essay on the Goodness of God*. 'Infinite Goodness united to Supreme Wisdom, could not but choose, out of all possible things, that which is best. An objector may reply, that the world might have existed without sin and without suffering; but I deny that it would therefore have been *better*.' 'Every thing,' he adds, 'having been foreseen by God, has contributed as it were *ideally* (*idéalement*), before its actual existence, to the determination formed in the Divine mind respecting the existence of all things. If, therefore, the smallest evil which arises in the world, were not to take place, it would no longer be that world which, all things being taken into the account, has been deemed the best by the Creator who has made choice of it.' 'I may not be able to shew you in detail *how* any other conceivable worlds would be inferior to that in which we exist; for can I comprehend, or can I represent to others, infinite things, and compare them one with another? But you ought to conclude with me that it must be so, *ab effectu*, since God has chosen the world such as it is.'

Dr. Dwight admits, in concluding the discourse, that the arguments he has adduced, scarcely amount to a demonstration in the strict logical sense, but they furnish the most solid foundation for rational and immoveable confidence. He adds very forcibly:

'Intuitive or demonstrative certainty concerning the moral character of God, might exist in every supposable case, without any useful influence on the heart or on the life. Nor would he who, in the possession of high probable evidence that God is a benevolent being, demanded a demonstration of this truth before he would yield his heart to his Maker, be at all more inclined to yield it, when he arrived at the demonstration. Confidence, on the contrary, is always a virtuous state of mind, being invariably a cordial assent to that truth which is its object. Confidence in the moral character of God is a virtuous emotion, capable of reaching to any degree of excellence predicable of rational creatures, and being founded on evidence which, like a converging series, will rise higher and higher for ever, it will increase eternally in strength and excellency; and will more and more intimately, in an unceasing progress, unite the hearts of all moral beings to their glorious and perfect Creator.'

The proof of the doctrine from Revelation is very strikingly enlarged upon in the subsequent discourse. Among other arguments, what amounts almost to demonstrative evidence, presents itself in the considerations, 'that, in the law which God has given to mankind for the regulation of all their moral conduct, He has required no other obedience than their love to himself and to each other;' and, that 'God requires the whole regard which he claims to be rendered to him, only as a benevolent

‘God.’ One of the inferences drawn from the whole argument, is this; that ‘the perfect benevolence of God must delight in greater good more than in that which is less, and most in that which is supreme.’ The present system, therefore, it is argued, in accordance with the sentiment quoted from Leibnitz, must be the best and most perfect system of good; and the means employed for the accomplishment of God’s final end, must also be the best and most proper that could be chosen. ‘The whole work of creation and providence, composed of the means and the end, is, then, a perfect work entirely suited to his character.’

In the fifteenth sermon, on the Decrees of God, in which the reader will find some very able reasoning, the same sentiment is thus expressed.

‘It cannot but be acknowledged, that He knew what system was, upon the whole, most desirable, wisest and best. If he did not resolve on it, it was plainly because he did not desire or choose to bring it to pass. In plain English, then, he did not desire the chief good of his creation, or the supreme glory of himself, with sufficient good-will to resolve on it. Can this be infinite goodness? Can it be moral perfection? If he did not resolve on the superior system, it must be that he chose to do less good, rather than greater.’

In this sermon, we meet with one of the very rare instances which the work contains of Americanisms.

‘The metaphysical nature of Moral Agency both in God and his creatures, is a subject, perhaps, as *tenuous*, as difficult to be fastened upon, and as easily evanescent from the mind, as any which we can attempt to examine.’

In the twenty-sixth and twenty-seventh sermons, on the probation and fall of man, this vast, and fathomless, and ever recurring question, *Si Deus est, unde malum?* again presents itself; and our Author’s views of the metaphysical difficulties of the subject, are still further developed. After enlarging on the character of the Tempter, and the subtlety which distinguished the manner of the temptation, he remarks that the character of the persons was probably singular.

‘They were newly created; were innocent; were holy; and, considering the short period of their being, were undoubtedly possessed of no small discernment in divine things. Still, they were imperfect beings, without experience, and destitute of knowledge in many particulars which would naturally be wished in a case where art and falsehood were employed against them; and, although furnished with a clear comprehension of their own duty, were totally ignorant of the character, and unable readily to conjecture the designs of their Adversary. The first deceit which they ever knew, was now practised on themselves; and the first falsehood of which they ever heard, was now directed to their own destruction. Of the rebellion of the Angels, they probably knew nothing; of the character of the Tempter, they would not naturally form even a suspicion.

Accustomed to hear only truth, they would not easily expect a lie; and, habituated only to faithfulness and friendship, fraud and malevolence were, in their approach to them, assured of a necessary and sufficient disguise. That artless, childlike simplicity which so delights the mind, and embellishes the pictures of the historian and the poet, which adorned the life, and endeared and enforced the lessons of the Redeemer himself, and which now constitutes no small part of evangelical excellence, was then a principal trait in their character. In the peculiar kind of wisdom which we call prudence, they certainly had made little progress; and caution must have been known to them only in lessons of instruction.

Thus they were, in several important respects, beings fitted for imposition, and not unnaturally the victims of insidiousness and cunning. The same means, at the present time, ensnare persons of the same character; and it is not in the nature of things, that superior sagacity, however employed, should not possess the power of influencing, more or less, the same simplicity. Firm obedience, such as they were bound to render to their God, a prompt undeliberating refusal, and an original steadfast determination not to listen, would have secured them from yielding; but when they began to hear, and to investigate, they began to be exposed; and their danger increased with every step of their progress in inquiry.

In the meantime, it seems that neither of them thought of supplicating the aid of their Creator. A single prayer would have put the Tempter to flight, and dissolved the charm of the temptation. A single recollection, also, of his commands, his kindnesses, and his instructions, might easily have produced the same effect. But neither prayer nor recollection was summoned to their assistance. Like their descendants, when forgetful of God, and, in a sense, forgotten by him, they were weak, frail, and exposed to every danger.

The Author then briefly adverts to the immediate consequences of the temptation, and passes on to a consideration of the 'two great questions' so perpetually iterated: 'Since our first parents were entirely holy, how could they become sinful?' and, 'Why did God permit Adam to fall?'

The first question, he remarks, in its simple and proper form, is no other than this: 'How can a holy being become sinful; or how can a holy being transgress the law of God?' To this, no philosophical answer can, he thinks, be given. It has, however, been unnecessarily embarrassed by the modes in which answers to it have been attempted. To refer the effect, in the case of Adam, to a *principle of action* inherent in his nature, would seem to involve the subject in deeper difficulty, because, if the only principles of moral action in Adam were holy, the question returns; How could a holy principle be the cause of a sinful action? Dr. Dwight is of opinion, however, that a fallacy lies concealed under the vague and equivocal word, *principle*. He admits that 'there is a cause of moral action in intelligent beings, frequently indicated by the words *principle*,

'affections, habits, nature, tendency, propensity, and several others; terms indicating a cause, the existence of which is proved by its effects, but the real nature of which is to us *wholly unknown*. They intend no more than this; that 'a reason really exists, although undefinable and unintelligible by ourselves, why one mind will, either usually or uniformly, be the subject of holy volitions, and another, of sinful ones.' The existence of such a cause must be admitted, unless we acknowledge it to be a perfect casualty that any volition is sinful rather than holy. But there is no such thing as a casualty in this sense; that is, an effect uncaused. This unknown cause is what the Scriptures denominate *the heart*. It is the state of mind out of which volitions arise, and from which they receive their character; a state of mind neither unchangeable, nor so powerful as to necessitate that the volitions should uniformly correspond to it, so as absolutely to prevent either from sinning, where the mind is inclined to holiness, or from acting in a holy manner, where it is inclined to sin. To explain the effect in question, therefore, it is necessary only to suppose 'that a temptation actually presented to the mind, is disproportioned in its power to the inclination of that mind towards resistance.'

'There is no proof, from the nature of things, that finite strength and stability are sufficient to resist all possible motives to sin. From facts, we are irresistibly led to admit the contrary doctrine. Angels, though entirely holy, yielded to such motives, as did our first Parents also, who possessed the same virtuous character. These facts furnish a strong presumption, at least, that it is not within the limits of created perfection, to resist temptation in all possible cases; and that the final perseverance of saints and angels, both in a state of trial and in a state of reward, is derived ultimately from the Almighty Power of God.'

'We are desirous to exhibit Dr. Dwight's sentiments, rather than to express on these points any opinion of our own. Some of our readers may be surprised that he makes no reference to the *negative* principle in created beings, on which theologians have generally laid so much stress. His object is, let it be remembered, to dispose not so much of the metaphysical as of the moral difficulties of the subject; and the consideration alluded to is purely metaphysical, and adapted to meet a philosophical objection. Leibnitz, in reply to those who contended that God is the only agent in the Universe, remarks: 'When we say that a creature depends upon God for all that he is, and for all that he does, and even that his preservation is a continual act of creation, we mean, that God is constantly imparting to the creature, and producing in him, all that is *positive*, all that is good and perfect, every perfect gift coming down

‘ from the Father of lights; whereas the imperfections and defects attaching to his operations, proceed from the original limitation of which the creature could not but be the subject from the earliest commencement of his existence, owing to the ideal reasons which set bounds to his nature. For God could not bestow upon the creature every thing, without making him a God. It was necessary, therefore, that there should be different degrees in the perfection of things, that there should also be all varieties of limitation.’ Evil, then, is like darkness; and not only ignorance, but even error and malice formally consist in a certain species of *privation*. The will of the creature tends to good in the abstract; it ought to go forward towards the perfection which is suited to our nature; and supreme perfection is in God. There is in all pleasure some sense of perfection. But when the mind stops short at the pleasures of sense, or any other kind of gratification, to the prejudice of its higher interests, such as health, virtue, union with God, felicity, the defect consists in this privation of an ulterior tendency. In general terms, perfection is positive; it is an absolute reality: imperfection is privative; it proceeds from limitation, and tends to further privation. Thus, it is a saying as true as it is ancient; *Bonum ex causa integra, malum ex quolibet defectu*. And again: *Malum causam non habet efficientem, sed deficientem*.*

Important, however, as this distinction may be in philosophical reasoning, it contributes very little to a satisfactory view of this inscrutable subject; and we are disposed to agree with Dr. Dwight, that the most advisable method of examining it, is, ‘ to consider the man and the facts, and not the abstract principles.’ But the very terms, sin and holiness, are abstractions; and his own statement of the case assumes a metaphysical character. It seems, indeed, impossible, if we go beyond the literal circumstances of the fact, to avoid adopting such a phraseology. Thus much is clear and certain, that *man fell through forgetfulness of God*, and therefore, it cannot be viewed as otherwise than most equitable, that he should have been suffered to fall. And further, since the display of his own perfections is the highest end which an Infinite, Self-existent Being can propose to himself in the creation and government of his creatures; it is conceivable how it should be infinitely worthy of God, to allow of an occasion being afforded for the exercise of mercy to those who had so come short of glorifying him by obedience. To suppose that God was bound antecedently to interpose, is to hold, that *sin merited the favour of God*, which is a contradiction in terms; and yet, a secret disbelief of the

* “ *Theodicée*.” Tom. i. pp. 106, 7.

demerit of sin, lies at the bottom of the sceptic's reasonings, or rather feelings, on this subject ; a disbelief arising from viewing sin in relation to human infirmity, instead of in its more important and primary relation to the holiness and claims of God.

It appears to us to be incorrect to say, that Adam, prior to his defection, was the subject of no other principle of action than a holy principle ; or that his defection arose entirely from what has been termed a negative cause. There was a positive principle of action involved in his transgression, a principle neither holy nor unholy in itself, but deriving its moral character from the direction of its exercise. We are not going to plunge again into abstractions ; we mean only to remark, that an inclination to seek its own enjoyment is an inherent and necessary principle of all animal and intellectual existence : it is a universal instinct, founded in the nature of things, since it is impossible to conceive of a being that should not seek its own happiness. Man participated in this principle in common with the brute creation ; and because he was capable of a higher happiness, a happiness suited to a moral agent, the principle which impelled him to seek that happiness was not, on that account, either virtuous or the contrary. It was a necessary principle, one upon which he could not but always act. But then, what distinguished him from all inferior ranks of existence, was his being the subject of another principle, which bound him to his Creator ; and this principle not being necessary, its exercise being voluntary and rational, it followed, that the former might be called into exercise, while the latter remained dormant. The principle which bound him to his Creator was a natural tendency, leading him to seek that happiness which he could not but instinctively seek, in God. But this natural holy tendency, was not a necessary law of his being. God was even then an object of faith ; and the religious exercise of his intellectual powers, which was requisite to keep alive the principle of love to God, and to subordinate the natural principle of self-gratification to that which was designed for its guidance, was not essentially different in Adam before his transgression, from what it is in the Christian now. It was properly *faith* as opposed to animal instinct.

It is the incommunicable property of the Divine Nature, that the source of happiness and the end of his operations are within himself. It is an essential law of created intelligence, that the source of its happiness should be without itself, and that its perfection should consist in union to the source of its happiness. This union, it is manifest, can be only of an intelligent and voluntary nature ; it is the principle of love. Nothing is more clear from even the concise narrative of Scripture, than that our First Parents, when they listened to the Tempter, were induced to seek their own gratification independently of God,—that they did

not, at the actual time of transgressing, love God,—that they had for the time lost the sense of God,—that the principle of faith was wholly merged in the instinct of self-gratification,—and that the prevalence of inferior motives over those infinite considerations which should have enforced obedience, arose from the blind operation of a natural principle, neither holy nor unholy in itself, in the suspension of that higher principle of love to their Maker, which, in a holy nature, the faintest act of remembrance, the slightest recurrence to the Invisible Author of their being, might seem sufficient to have awakened. The transgression involved an act of self-idolatry: it was a withdrawment from God as the supreme object of affection and confidence. To maintain, then, that the Almighty was bound to prevent sin, involves one of these absurdities: either that a created nature should have been so constituted as that its union to the Divine Being should have been other than moral and voluntary, so as to afford no scope for moral agency; or, that the creature's voluntary withdrawment from his Maker, his ceasing to love the Author and Source of his happiness, affords a reason why he should have been made the subject of a special act of favour.

We are aware that this by no means supplies a complete answer to the question which is in every child's mouth on first learning the existence and history, of moral evil, Why did God permit Adam to fall? It goes some way, however, towards shewing the unreasonableness and unphilosophical nature of the flippant objections of full grown sceptics. To that question, the best answer that can be given in the present world, is, as our Author remarks, that which was given by our Lord concerning one branch of the Divine dispensations: "Even so, Father, for so it seemed good in thy sight." 'It was,' he adds, 'a dispensation approved by infinite wisdom, and seen by the Omniscient eye to be necessary towards that good which God proposed in creating the universe.' To this it may be subjoined, that it was a dispensation which afforded occasion for a transcendent and ineffable display of the Divine character. And unless it can be proved that, on the whole, the fall of Adam was a greater evil in the system of the Universe, than the death of Christ was a good,—all the effects and relations of which stupendous event, no human intelligence can pretend to appreciate,—no objection can lie against the legitimate conclusion which is established by reasoning *ab effectu*, that the existing system of things, is, in all its parts, the best possible.

The practical remarks which Dr. Dwight makes in the conclusion of this sermon, are most excellent. 1. 'How superior is the Scriptural account of the introduction of moral evil into the world, to every other!' 2. 'How dreadful the evil of sin as exemplified in the malice of the Tempter!' 3. 'The only

'time of successful resistance to temptation, is the moment when it is presented.' 4. 'The ultimate safety of mankind, when they are tempted, lies in God only.'

'Had Eve sought the protection of God when she was assailed by the Adversary, she had never fallen. Had she remembered the character of God, she had never believed the declarations of the Tempter. Had she admitted no jealousy, no suspicion, of the Divine wisdom and goodness, she had, in all probability, kept her happy state.

'The same dangers attend all her descendants. If we wish to overcome, or escape temptations, it is indispensable, that we remember the presence, and acknowledge the character of God; that we distrust in no degree his sincerity or kindness; and that we go directly to him for the succour which we need. The closing petition in the prayer taught by Christ to his disciples, is, "Lead us not into temptation, but deliver us from evil;" that is, Suffer us not to be led into temptation, but, should this danger betide us at any time, deliver us from the evil to which we shall then be exposed. Of six petitions only, of which this prayer consists, a prayer taught by him who knew all the dangers and necessities of man, this is one. So necessary did he determine this assistance and guardianship to be; and so necessary our continual prayer that it might be afforded.

'In the first temptation, we see the doctrine strongly illustrated. Here no prayer ascended for aid. Here, therefore, no aid was given; and here, left to themselves, the miserable victims were of course destroyed. Let us, then, learn wisdom both from their example and their end. Let us avoid the one, that we may escape the other. For protection from tempters and temptations, both within us and without us, let our prayers unceasingly rise with fervent repetition. Especially, when the Serpent approaches, when the charm is about to begin, and when his mouth is ready to open and swallow us up, let our cries for help ascend to Heaven, that He who is swift to hear, and always prepared to pity and relieve, may mercifully extend his arm, and snatch us from the jaws of destruction.'

We feel restricted by the length to which this article has already extended, from entering in this place on any fresh topic. We must, therefore, in justice to the merits of the work, request the indulgence of those readers whose dissatisfaction with continued articles is equal to their impatience of long ones, in reserving some account of the contents of the remaining volumes till our next Number.

Art. II. *Substance of Lectures on the ancient Greeks, and on the Revival of Greek Learning in Europe.* By the late Andrew Dalzel, A.M. F.R.S.E., Professor of Greek in the University of Edinburgh. 2 Vols. 8vo. pp. xxvi. 906. Edinburgh, 1821.

IT is not extraordinary, that, in an age so fertile of paradoxes, and so remarkable for the endless mutabilities of its doctrines, the utility of classical letters should have been called into question. In a high state of intellectual refinement, strange opinions and adventurous heresies break out, as humours from a plethoric and pampered body. The system is relieved, and health and sanity are restored. Happily, however, this is a class of reasoners, who are not yet, either in respect of their numbers or their influence, entitled to the dignity of a sect. Yet, it is with some regret that we have observed even among those who are themselves sincerely addicted to ancient learning, and most eager to repel the assaults of its defamers, a disposition to concede a great deal too much, by estimating it merely as an intellectual ornament,—as an external embellishment proper only for the education of those who are destined to the higher departments of society. Whereas it is, in truth, a portion, and a highly important portion, of that general intelligence which contributes to the sum of human happiness, and the chief aims and destinations of our beings.

What are the subjects of this branch of knowledge? We answer—the moral nature of man, his desires, affections, the strength and weakness, the greatness and imperfection of his powers,—

votum, ira, voluptas,

Gaudia, discursus—

all which is not foreign from our common humanity. It is the condensed wisdom of ages, fitted for daily use and ordinary action;—philosophy built upon the soundest induction, because it is illustrated by the greatest variety of examples, but philosophy cleared of its mysticism, and redeemed from the 'illimitable void' of speculation and fancy,—supplying us in our progress through life with salutary precepts for its conduct,—enriching us in our earliest days with the wisdom of time, unbought by the sadness and pain of experience.

It is, indeed, a more limited, but an equally correct estimate of the usefulness of the study, to calculate its literary influences only. Among these, we must not overlook the silent but perceptible coercion which the ancient languages exercise over our modern dialects; preserving them, by means of a permanent standard of elegance and propriety, from that barbarous host of innovations and solecisms which perpetually threaten to overrun spoken languages. The ancient masters are emphatically the

legislators of taste; not conveying their precepts in the dry formularies of the schools, but embodying them in their own living examples. Unembellished reason is often an inert and useless instrument. It is only by an assiduous intercourse with those masters, that the youthful student can attain a style; not what is implied in the ordinary acception of the phrase, but that simple though polished diction which is a clear mirror to the understanding, and in which the choice and collocation of the words holds a due and graceful subordination to the primary aims of human discourse. Those who are inclined to dispute our positions, must be referred to that inherent principle of vitality which has perpetuated their writings through so many revolutions of taste and vicissitudes of opinion; to the temperate dignity and chastised graces of their compositions, their just delineations of character and passion, the unclouded simplicity of their narrative, the correct rhetoric of their reason, and the rapid and sparkling stream of their elocution.

The historic records of Greece, must minister perpetual delight to those whose minds are tinctured with these studies. No country whose character has descended to us, awakens an interest so powerful. To the comparatively monotonous annals of ancient Rome, and her uniform, undiversified march towards universal domination, the masterly pencil of Tacitus himself could scarcely impart warmth and animation. Of Greece, on the other hand, the numerous States, varying from each other not more in forms of polity than in moral features, impart to its history, a scene perpetually new and shifting, and abounding in those strange and sudden reverses which agitate and interest the mind of man. Greece also is a picture both of the struggles and triumphs of the human genius, gradually nursed and matured amid the emulations of her little republics;—republics which occupy but a speck on the map, but fill a space to the eye of taste and philosophy infinitely larger than the mightiest empires that have overshadowed the earth.

Such then being our sentiments, it may be easily supposed, that we hailed as an auspicious omen to literature, a posthumous work on Greek history and letters bequeathed to us by the learned and diligent pen of Professor Dalzel. If, however, we candidly confess that we have been in some degree disappointed, candour requires us also to state, that of this disappointment much must be attributed to exorbitant expectation. It is, moreover, probable, that it may not have occurred to us, that Lectures on Greek literature, addressed to a class of youthful auditors, were necessarily elementary aids merely,—hints for thinking, and outlines of a course of reading which their own diligence was afterwards to fill up, rather than a regular system of instruction, in which every doubt is cleared and every subject de-

veloped. Embracing also a wide and multifarious collection of topics, they could not have been more than a rapid and slight survey, the utmost object of which would be accomplished, if it invited and secured attention by short and elegant, rather than minute and elaborate investigations. Nor did we advert, perhaps, to the relative state of classical learning in the Northern division of the kingdom, and, therefore, we might not have been sufficiently mindful of this important consideration,—that the younger members of the Scotch Universities have not kept an equal pace with those who repair from the discipline of our public schools to prosecute their maturer studies at Oxford or Cambridge, and, in all probability, have not advanced beyond that stage which corresponds to the upper fourth or lower fifth forms of Eton and Westminster, but are to be considered as still 'hovering about the elements.'

We admit that these considerations ought to temper our criticism. Besides these, there are others which we must not pass over, suggested by Mr. Dalzel's apology for the publication of his Father's papers; an apology, however, more creditable to the piety of the Son than the discretion of the Editor.

Although the following work is addressed to youth alone, and is intended to contribute to their improvement and liberalization, it is thought that it may not be uninteresting to many who have passed the period of academical tuition, and who are fond of having their attention recalled to the beauties of the ancient writers. It is true, indeed, that the art of criticism has of late years reached a station in literature, which it has seldom before occupied in modern times. But although fourteen years have elapsed since the death of the author, and a much longer period since they were written, the elementary criticisms contained in them are even now submitted to the public with confidence as not deficient either in energy or good taste. The fact, however, must be stated, that he never intended publication, and consequently the manuscripts received from him no preparation whatever." Preface, pp. 13, 14.

But even this does not, we apprehend, amount to a rightful exemption from critical jurisdiction. It comes too late. They are reasons, and powerful ones, which ought to have influenced the Editor, while the manuscripts were yet slumbering in the silence of the cabinet. As lectures, they had done their duty; and no over-ruling necessity urged their publication. In fact, the recent appearance of Dr. Hill's *Lectures** on the same subjects, renders the present work nearly superfluous as an addition to that

* "Essays on the Institutions, Government and Manners of the States of ancient Greece." By Dr. Hill, Professor of Greek in the University of St. Andrews. 8vo. 1819.

department of letters. But a published book stands irrevocably for judgement according to its deserts, without reference to the state in which it was left, or the wisdom or inexpediency of drawing it from obscurity and safety. The Editor, moreover, invalidates the plea, at the very moment that he proffers it; for he offers it—need we say with what consistency?—as ‘not unconstructive to those who have passed the period of academical tuition.’

Unwilling, however, to take advantage of a careless or casual expression, we shall examine the work with a view only to its avowed purpose; as an elementary course of instruction for Greek students. The subjects are discussed according to the following distribution: the political situation of the Greeks, comprehending an introductory history of Greece, with a retrospective view of manners, arts, and sciences during its several periods; the manners, character, and religion of the Greeks; their polite learning, comprising investigations on grammar, language and poetry, and the revival of Greek learning in Europe.

We certainly did not require deep or original disquisitions in such a course of lectures. We expected, however, from a scholar of acknowledged acquirements, elucidations more elegant and striking of these interesting subjects of inquiry; more curious and correct views of the domestic life, and more enlarged and philosophic surveys of the political institutions of that wonderful people. It is an absurd error, to descend too much, when we address ourselves to the youthful capacity. The nurse does not make herself more intelligible, who talks nonsense to her child; and Professor Dalzel would not have soared above the comprehensions of his class, had he gone a little deeper into the subjects upon which he lectured. In every course of instruction, there ought to be mixed something to exercise without perplexing the mind. And if, on the one hand, abstruse and recondite investigations were unfit for their capacities; on the other, common-place and slight discussions, awakening no curiosity, and presenting only the most ordinary aspects of their subjects, are the mere husks and shells of literature, served up to understandings prepared for a better and more substantial repast. It will be a justification, we think, of our remarks, to take the opening observations on Grecian history.

‘Ancient Greece, small as it was in extent, rose to a degree of splendour, in point of the improvement of the human mind, to which no other nation ever attained; and gave birth to a greater number of illustrious men, than has been produced by any one nation that ever existed. Poets, orators, philosophers, warriors, artists,—in all these Greece stands unrivalled, and reflects the highest glory upon human

nature. But such is the nature of human affairs, that no one government or political society has been known to subsist constantly, but all have been either destroyed or changed. Greece has undergone the same fate with others; and that once accomplished nation is now no longer what it was in the days of Lycurgus, Themistocles, or Epaminondas. The descendants of its heroes groan at present under the despotic dominion of the Turks, and *Greece constitutes but a small part of that tyrannic empire.* Vol. I. pp. 12—19.

Here there seems to be only a barren collection of truisms, not unmixed, however, with mistakes, and moreover, a total want of coherence in the reasoning. That a country small in extent derived high glory from the illustrious men to whom it gave birth, is a proposition enunciated with sufficient correctness; but what elucidation it receives from the connecting sentence with which it is qualified immediately after, that no form of political society constantly subsists, we are not sufficient Œdipuses to divine. Poets, orators, philosophers, warriors, may vanish, and the form of government remain unchanged; nay, the completest changes and transitions of government are not necessarily followed by the extinction of genius and virtue. But, although the meaning of the Professor would have been better understood, had it been more developed, he misses altogether the opportunity which the subject almost thrusts upon a lecturer, of tracing, how slightly soever, the connexion of liberty and genius. No period in the memorials of the world illustrates more clearly than Grecian history, the indissoluble alliance of civil security, and that generous emulation which brings into life all that is vigorous in intellect, or exalted in art;—none more forcibly depicts liberty, genius, and art falling a common prey to an insidious corruption and a fatal degeneracy, and buried at last in one common sepulchre. The causes of that mournful decay, and the progress of that overwhelming corruption, might have been advantageously traced; a lesson that cannot be too deeply impressed, if we are desirous of deriving from history those reflections without which it is little more than a dry and barren register. It was this lesson which Longinus sought to impart in the strength and copiousness of that mighty language which, in a degenerate age, and under a despotic government, he still knew how to attune to sounds of freedom and virtue. *Θρῆλαι τε γὰρ ὑκάνη τα φρονήματα τῶν μεγαφρονῶν ἢ εὐθυρία καὶ ἐφελκυσται, καὶ ἀμὰ διαβῆν το πρόθυμῳ τῆς πρὸς ἀλλήλους ἐριδος καὶ τῆς περὶ τα πρώτιστα φιλοτιμίας.** Nor is this threadbare and trifling view of this mighty subject redeemed either by historical accuracy or correct reasoning. The people now groaning under the despotic dominion of the Turks, are not, strictly

* De Subl. s. 44.

speaking, the descendants of the ancient Greeks. It is a common inaccuracy, indeed, but it is so easy to instil error, that, in a lecture addressed to a young audience, it should have been altogether avoided. The history of Greece, from the time of Alexander to the present day, will clearly shew, that those who now people its soil, are not descendants from its ancient heroes. That Greece is but a small part of the Turkish empire, is true in fact; but a more egregious instance of Partridge's *non sequitur* does not often occur.

The summary of Grecian history, to which we are advertising, is admirably adapted to the hypothesis, that, for the youthful student, nothing can be too trite, or too remote from what is subtle or profound. But if jejune and trivial disquisition is most fitted for their apprehensions, (which we strenuously deny) accuracy is an indispensable requisite in elementary instruction. But the learning and diligence of the Professor are no guarantees against frequent slips and mistakes. For instance:

'We may safely say, that the different periods which we have thus sketched out, compose a history which, of all others, exhibits the most finished pictures of human genius, and is therefore, next to our own history, the most interesting and instructive. Some of the Roman writers have indeed insinuated, that the Greeks are much indebted for their glory to their own historians, who have transmitted them to posterity, embellishing all their actions with the finest eloquence and strongest panegyric. But this may have been said by the Romans from a malicious intention of extenuating that lustre which it was not in their power, by their own deeds, to obscure. And with respect to the reflection cast upon Greece by Juvenal, *Quicquid Græcia mendax audet in historia*,—this alludes rather to the fabulous times of Greece, and is spoken in the spirit of satire. The veracity of the Greek historians, at least in relating the events that happened during the ages of the Grecian liberty and glory, is sufficiently to be depended upon. As to the first age, which we have denominated the *Rise of the Greeks*, and which is generally known by the name of the fabulous and heroic times; this very last-mentioned appellation shews, that historians do not mean to impose upon mankind as strictly true, the events which they narrate as having then happened.' Vol. I. pp. 18—19.

Here there is a manifest error, which must have been instantly detected by his class, if they had read the tenth satire of Juvenal. The *Græcia mendax* does not allude to the fabulous times of Greece, unless the times of Xerxes and Themistocles are fabulous, for it is of that monarch and his army that the satirist is speaking, in allusion to the exaggerations with which the Grecian narratives of the Persian invasions were blended; exaggerations from which the honest credulity of He-

Herodotus was not altogether exempt. We will quote the entire passage.

——— creditur olim
Velificatus Athos, et quicquid Græcia mendax
Audet in historiâ, constratum classibus isdem
Suppositumque rotis solidum more—

And here it was the Professor's duty to point out the error of Juvenal, when he selected the celebrated canal cut through Athos, as an exemplification of the Grecian propensity to falsehood. For there is scarcely any circumstance in the history of the Persian expedition, more strongly supported by historical testimony than the construction of that canal. The fact is recorded by Herodotus.* Thucydides ‡, who lived a considerable time in Thrace, speaks of it with perfect confidence. It is mentioned as an unquestionable fact by Plato †, Isocrates §, and Lycias ||; and the last mentioned writer speaks of it as being in his time a subject of common conversation. Nor is the fact at all improbable. Herodotus, indeed, supposes that the ostentation and pride of Xerxes suggested the undertaking. But it seems to have been an enterprise strictly politic and expedient; for, in the unimproved state of early navigation, the doubling of Cape Athos was a most fearful undertaking. As the object of the Persian invader was, to unite to his dominion the countries west of the Ægean, it was of the utmost consequence to secure the fleet from delays and accidents; and the immense army which he led to that expedition, rendered the work, stupendous as it may seem, easy and practicable. Surely, the Lecturer should have adverted to a circumstance, overlooked, indeed, by the commentators on Juvenal, but which is not likely to have escaped his learning and sagacity. At any rate, he should have steered clear of so palpable a misapplication of the sarcasm of the poet, which could have had no reference to the *fabulous* period of Grecian history.

This, however, is a trivial error compared with the expression 'fabulous and heroic ages.' The heroic ages were not fabulous, though the traditions concerning them were mixed with poetry and fable. An irretrievable error would be imbibed by the student who, in the very vestibule of Grecian history, should be induced to pass over the heroic ages as fabulous. The distinction between a real state of things coloured by fiction, and a state wholly fabulous, is highly important. How accurately was it apprehended by Livy! 'Quæ ante conditam,' he says, 'condendamve urbem, poeticis magis decora fabulis, quam incorruptis rerum gestarum monumentis,

* Herod. l. 7. c. 22. § l. 4. c. 109. † Plat. de Leg. l. 3.

‡ Panegy. p. 222. t. 1. || Lys. Or. Fun.

'traduntur, ea nec affirmare, nec refellere in animo est.' The mind must hold a middle course between indiscriminate scepticism and indiscriminate assent. But the spirit of philosophy, which, to a certain extent, influences all historical disquisition, may select from this blended state of fable and history, much weighty and valuable induction respecting the heroic ages of Greece, by which we mean that portion of time which elapsed from the arrival of Pelops to the death of Codrus. To pass it over, as Professor Dalzel has done, with a mere dash of his pen, appears to us an unpardonable neglect of a point in human societies, which, how destitute soever of direct testimony, is more clearly and definitely exhibited in the Grecian annals, than those of any other country. And though direct evidence is wanting, the defect is more than supplied by those authors who made their national antiquities their especial study; above all, by Homer, the first of poets—we had almost said, of historians; by Hesiod; by the tragic and comic writers; by Thucydides in his valuable summary of Grecian history prefixed to his work, a treatise which Professor Dalzel would have done well had he consulted; by Strabo, the most accurate of geographers; and by Pausanias, the most diligent of antiquaries. From these sources might have been furnished a sketch contemporaneous to probability, and correct in its outlines; mingled, indeed, with prodigy and fable, but true to the leading features, and reflecting the manners and incidents of the period.

The absence of this species of disquisition in the views sketched by the Professor, is the more to be regretted, because, in Grecian story, the rude beginnings and earliest essays of civilization, from the first faint and scarcely perceptible streaks and dawnings of social light to full and mature refinement, are distinctly and clearly disclosed. The history of no civilized state takes up man in a stage so perfectly infantine. It is the process of social man from the cradle to the nursery, from the nursery to the forum. The portraiture of early manners traced by the mighty genius of Tacitus in his treatise on the ancient Germans, is, perhaps, the most finished piece that history or philosophy has preserved to us. But Tacitus does not begin with the first rudiments of our nature. He has sketched a rude but not a barbarous state, in which it is evident that some progress had already been made in the arts and institutions of life, before he began his delineation. In Greece, on the contrary, the inventors and the inventions are commemorated. He who first taught his rude countrymen to exchange the savage product of the oak for the nutritious grain; the far-sighted philanthropist who, by the marriage contract, first placed the most intractable of our passions under the mild yoke of laws and

of manners ; the enlightened legislator who imported the knowledge of the East into Bœotia, and taught the sublimest operation of the mind, that of fixing the fugitive sounds of the voice in determinate characters ; these have, in the persons of Cadmus and Cecrops, been enshrined in the grateful traditions of their country. They have fixed certain historical epochs, to which we may refer, not indeed with assurance, but with much satisfaction, in the absence of authentic records. We do not say that Professor Dalzel has passed by this important period in silence, but his review of what he calls ' the rise of the Greeks ' from the first establishment of government to the destruction of Troy, is so rapid and imperfect, that, in our opinion, it is little better than no mention at all.

Of the heroic age, indeed, Homer is the only original historian, though many valuable intimations may be collected from the other sources to which we have referred. It is, therefore, a more lamentable *hiatus* in the Professor's scheme. For the beautiful illustrations which the society and manners of those early times receive from the Iliad and Odyssey, would surely have afforded interesting matter for one or two lectures, and have impressed upon the memories of his pupils the sweetest and most enchanting pictures which are to be found in the whole compass of Greek poetry. Nor would it have considerably augmented the toil of the Lecturer. The valuable Thesaurus of Gronovius* would have supplied him with those illustrations, arranged from the Homeric writings under the different heads which they serve to elucidate. They would thus have been enabled to discern, that, however the historical events themselves have been mixed with fable, the state of society as it then existed, has been drawn to the life by the Father of poetry ; and would have become acquainted with a system of manners extremely curious, and, in many important features, widely different from that which afterwards subsisted in Greece. It is our opinion also, that the Lecturer himself would have derived from so faithful a guide, sufficient lights to have secured him from one or two mistakes into which he has perhaps unconsciously glided. For instance, the following positions would surely have been somewhat qualified.

* During the early period of Greece which we have been reviewing, the military art was pretty well understood, owing to the struggles that necessarily take place in the first establishment of kingdoms..... The reason of the progress of the Greeks in the military art at this time is, that their governments were plainly military.* Vol. I. pp. 32, 3.

The fact is wholly different. During the heroic ages, the

* Freithii Antiquitates Homerice apud Gronov. Thesaur. Græc. Antiquit. 6 vol.

Greeks, as it appears from every page of Homer, though by no means deficient in valour, were totally ignorant of the art of war. Troy was not defended by a ditch, and her walls were of a moderate height; yet, it does not appear that any attempt was made to scale them. Nor were they ever invested by the Grecian army, whose camp was at the distance of several miles from the city they were besieging, and, in consequence, supplies of troops and provision arrived in safety at the gates during the whole progress of the siege. The use of cavalry, almost the first improvement of the art of war, was wholly unknown; and their horses were used only in chariots, in which, of the two who rode in them, one only could fight, the other being occupied in directing the horses; and the intervention of uneven ground, of a ditch, or of a wood, rendered those machines not only useless, but dangerous to the army to which they belonged. In leading on to battle, there were no evolutions, no preconcerted arrangement of the troops, who rushed impetuously to the conflict in a deep phalanx, when each man chose his adversary, with whom he continued to fight till superior strength decided the victory. And this was the substance of military science at that period.

Had it fallen within the scope of Professor Dalzel's plan, to draw a completer sketch of that interesting period, it is probable that the ingenuous curiosity of the young student might have been gratified by some satisfactory conjectures as to the age of Homer himself. He is only incidentally told, that Homer lived about three hundred and forty years after the destruction of Troy; (Vol. I. p. 57.) and in the twenty-first lecture, that he probably lived about three hundred years after that event. And yet, it is more than probable, from a system of evidence which is almost conclusive, that the Bard was nearly contemporary with the events he commemorates; at any rate, that he flourished within sixty years after the fall of Troy. For the minuter proofs by which this important fact has, we think, been completely established, we refer our readers to the appendix in the first volume of Mr. Mitford's History. But we content ourselves with the passage in the *Iliad*, in which the Poet expressly says, that he lived at the same time with the grand-children of *Aeneas*,* (whose family he is remarkably disposed on all occasions to extol) and with the decisive fact, so pregnant with inference, that he makes no mention of the return of the *Heraclidæ*;†—a stupendous revolution both political and moral, which entirely changed the face of society and government through the whole of *Peloponnesus* and *Asia Minor*, and on which, from the magnitude of its interest, and the misfortunes it entailed on the principal families of Greece, many of whose genealogies Homer has him-

* Il. l. 20. v. 308. † About eighty years after the taking of Troy.

self traced, he would not surely have been silent, had he lived to see it; especially since his account of Peloponnesus before the Dorian conquest, is so exact, that Strabo traces its antiquity step by step upon his authority. The Professor, it is true, was not bound to enter into a thorny and perplexed controversy; yet, will it be said, that it became him to notice so transiently and slightly, a point essential, not merely to the right apprehension of insulated passages of the *Iliad*, and, in truth, of the whole context and spirit of the poem, but to history itself, and to chronology, which is the lamp of history?

Of chronology, indeed, not a word is said. But without an accurate system of dates, history sheds a doubtful and glimmering light. It is difficult to say, what system he adopts. One lecture at least might have been dedicated to a subject vitally connected with authentic history, and absolutely necessary to the right study of it. It formed a part of his duty as historical lecturer, from which no apology can absolve him, to throw at least a glance on the question. Without involving himself or his hearers in the obscurities of long and uncertain computations, he might have adverted to the conflicting hypotheses, and pointed out their characteristic repugnancies. Without pledging himself to any opinion, he might have noticed the recent system of his own countryman, Dr. Blair, and incidentally remarked upon its convenience and adaptation to the received course of events; qualifying, indeed, his praise of its clearness and ingenuity by a few animadversions on the suspicious faith of the Oxford marbles and the ambiguous testimony of the old chronologers, which, though disowned by Strabo, Plutarch, and Pausanias, seem to have been implicitly followed by that ingenious scholar. Freret's theory might also have been deemed worthy of a passing mention, and the project of our own Newton, (worthy of his comprehensive and accurate genius,) who framed a system for the early Grecian ages from traditions and genealogical calculations, aided by astronomical records, might have been concisely and perspicuously explained to them. Chronological inquiries are, it is true, rugged and uninviting to those who read history for its moral and social philosophy; but history cannot be read without chronology, and the merits of the opposite systems might, at least in their general points of discordance or affinity, be rendered intelligible to minds less disciplined than those of a Greek class at a university. For instance, might not the Lecturer, while he pointed out some of the advantages of Blair's tables and Freret's hypothesis, have adverted to the necessities to which they are driven, by supposing the existence of two kings of Elis of the name of Iphitus, and of two Spartan kings named Lycurgus, who, at the distance of two centuries, did the same things and

acquired the same reputation? And would there have been any difficulty in impressing upon his young audience, how little such rare coincidences agree either with the order of nature or the course of history?

No review of Grecian history, however circumscribed in its plan, or rapid in its execution, can be in the least degree instructive, which dismisses too hastily, or notices too lightly, the three great institutions which, after the Dorian conquest, preserved Greece from a relapse into barbarism, and, in the progress of her greatness, had a most powerful influence over her affairs;—we mean, the Oracles, the Amphictyonic Council, and the Public Games. Each of these subjects is complimented with a superficial and inaccurate notice. We give the Professor's history of the celebrated Oracle of Delphi in his own words.

‘With respect to the oracle, in particular, which was the cause of all this grandeur, it owed a great deal of its original reputation to the nature of the ground where it was situated. There is a fabulous story told by several historians concerning the origin of it, viz. that some goats who fed about the valleys near Mount Parnassus, having accidentally approached the mouth of a certain cave not formerly discovered, immediately began to skip, and to bound, and to utter cries in a most astonishing manner, as if possessed by the influence of some deity. Soon after, the shepherds and other inhabitants approaching the same place were seized in the same way, and began to be fully persuaded that it was the *afflatus* of a god that affected them in this manner, and that he meant to emit oracular responses from this place. A rustic temple was immediately erected, and the oracle was first dedicated to Neptune and the Earth, afterwards to Themis, and last of all to Apollo, upon account of his exquisite skill in divination. It grew into reputation gradually, and the resort to the place gave rise to the city, which was called Delphi. As the oracle was supposed to consist of an *afflatus* of the god emitted from the cave, it was thought necessary to place a consecrated person immediately on the entrance, who might receive this *afflatus*, and utter the response accordingly. At Delphi this person was a female, and she went by the name of the Pythia, and sometimes the Pythonissa,—a word derived, according to some, from Python, the name of the serpent which Apollo slew; or rather from the Greek verb *πυθαίνομαι*, on account of the questions that were put to her. This Pythia, or female priest of Apollo, when she was to receive the *afflatus* of the god, was conducted by certain priests, to the mouth of the cave, on which was placed a sort of seat called a tripod, from its being supported by three feet or props over the aperture of the cave. Before the Pythia was conducted hither to be placed on the tripod, it was requisite for her to have fasted, some say three days, to bathe herself in the Castalian fountain, and to drink of its waters, and to eat some laurel leaves that grew upon its brink. After this, Apollo gave notice of the approach of his influence, by making the temple to shake from its very foundation. Then the Pythia was conducted by the priests to the shrine, and sent

ed upon the tripod. The instant she was seized with the divine enthusiasm, her hair became dishevelled, and her countenance fierce and wild, her mouth foamed, and a sudden and violent convulsion agitated her whole body.

'In a situation such as this, the Pythia uttered some hideous shrieks which filled the priests with a holy awe. In short, unable to resist any longer the influence of the god, she gave herself up entirely to him, and uttered, in a sobbing and broken manner, some sounds ill-articulated, which the priests collected and joined together into one or more verses, and delivered as the response of the god. The affair being over, the priests reconducted the Pythia from the tripod to her apartment, where she employed some time in recovering from the violent agitation with which she had been affected.' Vol. I. pp. 200—203

It certainly was not to be expected, that the Lecturer should lead his hearers a long and tedious journey over this mystic region; yet, some probable conjectures concerning the changes in the property of this celebrated place, and the succession of the divinities supposed to preside there, might have been extracted from the fables and traditions which have reached us. It is quite manifest, that, as soon as the oracle received the sanction of public authority, a regular establishment, and a revenue to support it, became requisite. Those who came to consult it, could no longer come empty-handed; and it was the interest of the priests, that the donations should be as large as possible. It was to the goddess Earth, it should seem, and not to Neptune, as the Professor states, that the *first* temple was dedicated. But the profits allured to it by the prophetic powers of the goddess beginning to fall off, it was then given out, that Neptune was associated with her in the oracle. After this, according to Pausanias, it was asserted, that the goddess Themis had succeeded her mother Earth in the inheritance. This, however, was not sufficient. The reputation of the oracle still declined, and new incentives to curiosity and credulity were wanted. Of the important revolution which transferred the tutelage of the oracle to the new divinity, under whose protection it remained till its final extinction in the reign of Theodosius, the hymn to Apollo, attributed to Homer, and certainly of high antiquity, has preserved an account at once interesting to the classical student, and, when detached from the fable with which it is interwoven, probable, if not entirely authentic, as a portion of general history. But Professor Dalzel has not only passed by this important era of the Delphic temple, but has neglected the opportunity of explaining to his class a circumstance which throws a strong light upon passages in Æschylus and Euripides, otherwise unintelligible,—the appellation of 'navel of the earth,' which was attributed to Delphi.* This singular fact ought not to have been

* Analysis. Vol. I. p. 243.

wholly pretermitted; and his young auditors might have been referred for minuter information, to the origin of the title detailed with great learning and acuteness by Bryant. And this suggests to us a palpable defect observable in every lecture; that the sources from which the student might be enabled to fill up the shadowy outline of the Professor, are not once pointed out to him. Surely, upon so important a subject as the Grecian oracles, they might have been recommended to consult the books* in which that far-famed institution is more fully and elaborately described.

Of the Amphictyonic Council, a transient and incidental mention only occurs in the second Lecture. This singular institution, called by Cicero the "*commune Græciæ consilium*," was not only a confederacy against foreign invasion, (the aspect in which alone the Professor condescends to notice it,) but exercised a jurisdiction unprecedented in the long story of the world, over various and discordant states, engaged in endless competitions, and inflamed with unceasing jealousies. Such a tribunal, the first scheme of polity founded upon a federal or representative basis, by which the deliberative voice of delegated wisdom is substituted for the tumultuary decisions of public will,—repressing by its decrees the violence of warfare, and deciding questions relative to the law of nations by its authority,—levying forces, and making war on those who disobeyed its decisions,—is a monument so rare and anomalous in historic records, that a particular notice of it in a course of Lectures upon Grecian history, was scarcely a matter of discretion. We say nothing of its superintendence of the oracle and treasure of Delphi, and its connexion with the political transactions of the country during its most memorable periods. Nor are the functions exercised by this extraordinary judicature, subjects merely of dark or doubtful conjecture. The learned Professor must have been well conversant with the form of the Amphictyonic oath, which is preserved in an oration of Æschines,† and the awful imprecation with which it was administered. In that oath, the authority and duties of the council are clearly defined and enumerated. And if the restricted plan of the Lectures rendered it inconvenient to enter into a particular disquisition, we repeat, that it was an indispensable duty to refer his hearers to the ancient authors by whom the subject has been illustrated, or, at least, to the admirable summary of ancient learning pertaining to it, by Dean Prideaux in his treatise on the Oxford Marbles.

* The best authorities are the following. Van Dale de *Oraculis Veterum*, Venerius de *Oraculis*, and Bulengerius's *Treatise* on the same subject. The two last are to be found in the *Thesaurus* of Gronovius already referred to. The subject also has been more popularly treated by M. Hardion on the Delphic Oracle in the 3rd vol. of the *Memoires de l'Academie des Inscriptions*.

† Æschin. *Orat. de fal. Legat.*

We are forbidden by our limits from following the Professor into his review of the Grecian games, which would have been more worthy of that interesting feature of ancient manners, had he not confined himself to the *Archæologia* of Potter, and the Treatise prefixed to West's Translation of Pindar. Fuller information might have been procured by a judicious consultation of the *P. Fabri Agonisticon* in the *Thesaurus* of Gronovius,* and the series of Dissertations on the exercises practised at the games, in the *Memoirs* of the French Academy of Inscriptions.

The third part, which treats of the Polite Learning of the Greeks, very properly commences with some grammatical disquisitions, of which we are disposed to speak with much commendation; although the following commentary on the useful invention of letters, (the invention of alphabetical writing would have been a more correct phrase,) might have been well spared had he been addressing even the rawest and most unpractised tyros.

‘We cannot, therefore, sufficiently admire the noble and useful invention of letters. It is indeed truly wonderful, that by the help of twenty-four characters, we can represent to the sight, and thence convey to the mind of another, all the various thoughts and operations of our mind. By the help of letters, one man is enabled to profit by the thoughts and experience of another. By the help of letters, we in modern times have been able to profit by the wisdom and learning of antiquity, and consequently to arrive at a degree of elevation in the scale of being which we never could otherwise have attained. But for letters, where now would have been the learning of Greece and Rome—the sublime philosophy of Plato and Socrates—the fluent, sweet, and easy style of Xenophon—the enraptured songs of all the ancient bards, which still please and enchant the imagination?’

Vol. I. p. 304.

If this species of reasoning is not remarkable for its depth or comprehension, it has the advantage of being completely secure from contradiction. After this specimen, the Professor may be ranked amongst the steadiest assertors of incontrovertible truths.

From the learned Editor of the “*Collectanea Græca*,” we looked for some philological remarks upon the Greek Article, more explanatory of its doctrine. He contents himself with merely describing it as intended to define and ascertain objects already known; as for instance, ἵππος being conventionally established as the name for a horse, the prefixed particle would denote in future, that it was the same object to which that name had been already appropriated; and thus it would be called ὁ ἵππος, the horse. This is by no means a satisfactory or accurate history of a part of speech on which the meaning and the elegance of so large a portion of Greek literature obviously depend. He overlooks the important fact, that the article is the relative pronoun; but, as the relative pronoun is only a part of a proposition,

and as it is essential that something should be predicated in every proposition, its relation is explained in some adjunct annexed to it by means of the participle of existence (*οτι*) expressed or understood. It is by this process that the *ille* of the Latins, though associated with a substantive, or adjective, and performing, in many instances, the function of the prepositive article of the Greeks, still retains its pronominal character. The student of Homer ought to bear in mind this distinction.

Upon the subtile and elegant distinction by which the aorist defines the precise point of time when the action or energy implied is going on or has been performed, the Professor's observations, generally speaking, are judicious and philosophical. We scarcely collect from the following passage, whether he intended to deny a *present* sense to the aorist.

‘ We have occasion sometimes to speak more indefinitely still. Sometimes an action or energy is enunciated with a reference to all time taken together, without a view to any particular period. Thus in the New Testament, *ουτος εστι ο υιος μου ο αγαπητος εν ω ευδοκασα*. “ This is my beloved Son, in whom I was, and am, and always will be well pleased.” Some bungling grammarians have ventured to assert that the aorist is confounded with the present, because the Latin and the English make use of the present in translating such expressions as those just quoted.’ Vol. I. p. 336.

For our own parts, we venture to assert, that it is agreeable to common sense, though grammarians usually refer the aorists to the past, to refer them also to the present. For, in all cases where time is signified, without any other circumscription than that of simple present, past, or future, the tense is an aorist. Take the following instance from Milton.

‘ Millions of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep.’

Here the verb ‘ walk ’ means, not that they are walking at that instant only when Adam spoke, but *αοριστως*, indefinitely at any instant of time whatever, and in precisely the same comprehensive *present* as *ευδοκασα* in the Evangelist cited by the Professor. In like manner, those sentences which we term *γυναικες*, have their aorists. ‘ *Semper avarus eget.*’ Here, the present tense is strictly an aorist. So, also, the verbs in mandatory or prohibitory sentences, as, “ Thou shalt not steal,”—comprehend not only the present, but extend indefinitely to every part of futurity, and are equally to be classed as aorists.

This, however, is minute criticism, which we gladly suspend to bestow our unmingled commendations upon the impressive exhortations with which the assiduous study of the Greek is recommended and enforced in the fifteenth Lecture.

‘ No man can possibly obtain the praise of erudition, who is ignorant

of the Greeks and their language, because this is the source from which learning flows. In whatever rank of life above the vulgar any person is to appear, some knowledge of the language of ancient Greece is not only ornamental, but almost absolutely necessary. In the three literary professions of theology, law, and medicine, any person who is destitute of some acquaintance with this language, must be considered as a novice or smatterer among all men of real learning. To a divine it is a sufficient reason for his applying to the Greek, that the New Testament of our Saviour is written in that language. But here he cannot be supposed to be a true critic, unless he have a considerable acquaintance with the Greek authors. The fathers of the church also wrote, many of them very elegantly, in this language. At any rate, a divine ought to aspire at the praise of learning. An illiterate person of this character is always considered as contemptible.

Nor ought the student of law to be ignorant of Greek. The Roman or civil law, which makes a great part of his study, although it was delivered in Latin, is still intermingled with a great many Greek words. The Emperor Justinian, who collected it, reigned at Constantinople, at a period when the Greek language was much more spoken than the Latin, and many of the commentaries upon the civil law were written in Greek. The modern writers and commentators on the civil law, suppose the student moderately skilled in Greek. Heineccius upon the Institutes of Justinian, as well as the Pandects, every now and then introduces Greek words, which must puzzle and disconcert a student who is totally ignorant of that language. When we reflect, farther, that lawyers are considered universally as men of learning, and that they ought to be also men of eloquence and taste, it must be allowed, that at least a moderate knowledge of the Greek tongue is absolutely necessary for them.

The vast utility of Greek in a medical education is so obvious, that it was never called in question. Almost all the terms of art are derived from that quarter, and Greek words are made use of in every prescription. This, of itself, is sufficient to recommend some acquaintance with that language to every student of medicine. But he who aspires at real eminence in his profession, will not be contented with such a skill of the language as will only enable him to consult his lexicon; he will also endeavour to read Hippocrates, Aratæus Cappadox, and Galen, in the original tongue. And he will emulate that learning, particularly in the Greek and Roman authors, for which eminent physicians have always been remarkable.

No gentleman, indeed, ought to be without a moderate skill in this sort of literature. Whether he be called to act a part in the supreme council of the nation, or lead a life of rural retirement, some knowledge of the Greeks and their language, will enable him to embellish his harangues if he speaks in public, and to amuse his solitary hours in his rural retreat. If classical taste be suffered to decline among the youth who are to be the future supports of the state, it is to be feared that real eloquence will also decline, and incorrectness and inelegance succeed. If gentlemen who retire to the country would be at more pains to cultivate their minds with classic elegance, we should not behold so many of them spending one half of the day at

the chase, and besotting themselves in the evening over their bottle. With what superior lustre do we behold to arise the example of a Granville, of a Lyttleton, of a Shenstone, who have paid the debt of nature, celebrated and honoured by all men of real taste!

‘It must be confessed, that to be real adepts in the language of ancient Greece, is attended with considerable difficulty and pains, but this ought not to hinder any scholar from endeavouring to acquire a moderate skill in it. Although the pursuits in after life leave but little time for the prosecution of such a study, yet no person will ever repent the pains he has taken, although he should but retain through life the meaning of the ordinary vocables in the language, without which, indeed, he must meet with repeated mortifications. Allow me to conclude what I have to say at present, in the words of the elegant author already quoted. “It were to be wished,” says he, “that those amongst us, who either write or read with a view to employ their liberal leisure, would inspect the finished models of Grecian literature.”—“To be competently skilled in ancient learning,” adds he, “is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a journey through some pleasant country, where every mile we advance new charms arise. It is certainly as easy to be a scholar as a gamester, or many other characters equally illiberal and low. The same application, the same quantity of habit, will fit us for one as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that it is men and not books we must study to become wise and knowing; this, I have always remarked, from repeated experience, to be the common consolation and language of dunces. They shelter their ignorance under a few bright examples, whose transcendent abilities, without the common helps, have been sufficient of themselves to great and important ends.”

We pass over the critical remarks on Milton and Tasso, in the comparison instituted between those poets and Homer and Virgil,—and hasten to the Professor’s disquisitions on the ancient Drama, a field of curious and interesting research, obscure indeed, but, in skilful hands, susceptible of much elucidation. We must again confess our disappointment. The Lecturer seems completely satisfied with what has been said before, and never thinks of deserting opinions which an indolent acquiescence has so long considered as authoritative truths, or of quitting the beaten track for new paths of speculation and research. As might be expected, therefore, the three dramatic unities receive from Professor Dalzel the same unreflecting homage which has for ages consecrated that reverend absurdity. His reasonings wear the livery, as it were, of this antiquated, though now exploded error, and march with an undisturbed solemnity and tranquil confidence,—as if he were unconscious that Shakspeare and Nature had successfully resisted its usurpation. But, although he has not joined in the revolt of fancy and genius against Aristotle, we feel some complacency in remarking, that

his arguments, if they deserve the name, are but a languid echo of the French school of dramatic criticism, and little likely from their intrinsic force, to re-animate the expiring authority of its tenets. But the learning and diligence of a Greek professor might, we should think, have led him to the supposed source of those tenets in the well-known treatise of the Stagyræite on poetic Imitation. Had he consulted the passage, he would have found, that, rightly understood, or even faithfully translated, it gives them no support or sanction. It is with reluctance that we forbear proceeding further into this interesting question, referring our readers to the satisfactory elucidation which it has received from the profound and enlightened researches of William Schlegel. We refer them to a still higher authority, to that right reason and common sense, those authentic legislators in matters of taste and feeling, whose influence has happily survived the enfeebled oracles of scholastic authority. We shall only remark, that when the Author laid down with undiscerning generality the law of the unities, and remarked, 'that however much they have been transgressed by some modern English dramatic poets, yet they were strictly preserved and attended to by the ancient Greek tragic writers;' he made an assertion which, if implicitly received upon his authority, must have considerably misled his hearers. Unity of time has been frequently violated by Euripides. *Æschylus*, though for the most part faithful to the unities of action and time, has, in the *Eumenides*, been wholly unobservant of that of place.

In the twenty-third lecture, the Greek tragedy is traced from its first beginnings, but with a singular inattention to one of the most extraordinary phenomena in the process,—the sudden transition, almost anomalous in the literature of nations, with which it leaped from the rudest elements to a state nearly of maturity. Nor are these miraculous energies, which repeal, as it were, the ordinances of nature, and outrun the tardy developments of time, peculiar to the drama only of the Greeks. They are characteristic of the language itself, which, by a single bound from its Oriental infancy, started at once to consummation, a sort of *Minerva* full grown and armed from the brain of *Jove*;—ready in the hands of *Homer* for every tone of passion and every operation of mind, and furnished with all the graces of inflection and strength of combination to which it owes its empire over the hearts and understandings of mankind. But the interval between the rough dithyrambic origin of tragedy, and the perfection which it received from *Æschylus*, is surprisingly short. He took it from *Phrynæus*, the disciple of *Thespis*, and in a few years, was effected a complete revolution in the art. Instantaneously emerging from a condition devoid both of dignity and grace, and throwing off its obscene buffooneries, it rose at

once to speak the language, and to represent the deeds of gods and heroes. His predecessors had merely introduced a single person to tell the story by simple recitation. The father of the Greek tragedy first invented dialogue, the distinctive feature of the drama, and imparted to it the form and substance which, with slight variations, it has retained to the present hour. From Æschylus, also, the chorus, which till his time chaunted hymns and odes bearing no relation to the events or destinies of the piece, derived its more appropriate functions, participated in the action, admonished the powerful, terrified the wicked, and consoled the unhappy.—We have conceived it to be our duty to point out these omissions, as serious defects in a professed review of the Greek drama.

We insert the following account of Sophocles, premising, that the Professor has manifestly erred in attributing to him, among other improvements upon Æschylus, the introduction of a third personage into the colloquy; for Æschylus had already introduced three into the Chæphoroi, and into the Eumenides.

* Sophocles was born in the second year of the seventy-first Olympiad, 495 years before the Christian era. He was fifty-one years younger than Æschylus, who was his master in dramatic poetry, and fifteen older than Euripides, who was his rival. Though his father was a mechanic, yet he spared as much by his industry as to bestow a polite education upon his son, who being thus introduced into the company of the first-rate youth of Athens, became extremely agreeable to them by his wit and conversation. When Xerxes invaded Greece, Sophocles was but a boy; yet, upon the defeat of that haughty tyrant, and his disgraceful escape after the battle of Salamis, the young poet put himself at the head of a troop of other young men, who sung a triumphal song on that ever-memorable occasion.

* Sophocles had a genius nobly turned for tragic poetry, and he applied himself when very young to that species of composition. Having, even in his first essay, vanquished Æschylus, who was long considered at the head of his profession, the people conceived such a high admiration of him, as to think him the favourite pupil of some god. This great poet rose to honour and dignity in the Athenian republic. He had a genius for war as well as Æschylus, and he was joined with Pericles in the command of an expedition for suppressing a rebellion in the island of Samos. His name, however, is chiefly celebrated for his skill in tragic poetry. He improved greatly upon Æschylus. Particularly, he introduced a third personage frequently in the colloquy upon the stage, and he reformed the style: for his taste was delicate, his genius was powerful, and he was master of the *curiosa felicitas verborum*. The tragic muse, under the guidance of Sophocles, trod the stage with dignity though with ease. Her language was noble and elevated, and often sublime, but never degenerated into the rant and fustian of Æschylus. Sophocles also made the chorus connect better with the action of his pieces than Æschylus

had done. And, upon the whole, he brought the ancient tragedy to its great pitch of glory.

We learn from Cicero, in his treatise *De Senectute*, that beautiful little work, which contains so many just panegyrics on the Greek literature, that Sophocles continued writing tragedies to a great old age. When his sons wanted to prove that he doted, and was incapable of managing his affairs, he produced his tragedy of *Cedipus Coloneus*, which is still extant, and which he had just finished, and asked the judges if that was the work of one who doted. Cicero's words are as follows: "*Sophocles ad summam senectutem tragedias fecit: quod propter studium quum rem familiarem negligere videretur, a filiis in iudicium vocatus est: ut quemadmodum nostro more male rem gerentibus patribus bonis interdici solet; sic illum, quasi desipientem, a re familiari removerent iudices. Tum senex dicitur eam fabulam, quam in manibus habebat, et proximo scripserat, Cedipum Coloneum recitasse iudicibus, quæssisseque, num illud carmen desipientis videretur. Quo recitato, sententiis iudicum est liberatus.*" Vol. II. pp. 200—3.

We are disposed to think that the Greek drama has been more ably and satisfactorily discussed than the greater part of the topics comprehended in the *Lectures*. Yet, how inviting an opportunity seems to have been omitted, of dilating upon the distinguishing excellencies of the three tragedians,—the most interesting, we will add the most philosophic province of criticism! Pathos seems to have been the latest refinement of the tragedy of Greece. *Æschylus* never unlocks the source of our sympathies; as if, conversant with humanity only in its sublimer and more heroic forms, he considered tears to derogate from its dignity and greatness. Love, he appears to have considered as amongst the imperfections of our nature: he scorned to paint its agonies, or its triumphs, or the hopes which render its delusions blissful, and even its disquietudes pleasing. He was made of sterner stuff. Terror strides in gigantic march before him. His models were chosen from the heroic times, and there is a constant effort visible in his dramas to preserve the heroic elevation of language and sentiment. Hence, his diction is frequently pushed to the very confines of meaning, and becomes obscure and tragic. His notions of theology, which were nearly the same as those of *Homer*, impress a peculiar character on his poetry; and his views of human nature are saddened by the reflection, which seems never to depart from him, that man is the sport and victim of a power which overrules the gods as well as men,—a blind fatality, a dark, irresistible necessity. It is this predestination that impels his personages into the crimes which bring down upon their heads the celestial vengeance, of which the Fates and the Furies are the ministers. *Sophocles* introduced still more refinement into tragedy, and it was principally by avoiding the defects of his predecessor,—the towering elevation of his

expressions and the obscurity of his thoughts. His heroes, therefore, are brought nearer to us, and are more within the sphere of our sympathies. They are, however, still heroes, though not too high to interest and agitate the feelings. The style of tragedy, thus lowered by Sophocles, became in the hands of Euripides the language of beings subject to human frailties, and agitated by human passions. Of the wilder graces (the *φωτεινὰ χαρίτις*) of Æschylus, of the serene but majestic dignity of Sophocles, who kept even the passions within certain limits, and is mildly pathetic even amid the most afflicting fortunes of his drama, there are but few traces in Euripides. He proceeded by other avenues to the heart. Nature seems to have denied him a sublime spirit of poesy; but she gave him the key which unlocks all the fountains of sorrow and pity. He is accused (and Schlegel has reiterated the accusation) of having enervated tragedy. But he found that heroes and demigods were too far out of the reach of humanity, as they had been portrayed by Æschylus and Sophocles. He, therefore, surrenders them to the whole storm of the human passions: they are bowed down by the same griefs, and overwhelmed by the same distresses which prevail throughout the wide scene of mortal suffering. Others have objected against him the rhetorical diffusion of his dialogue, and the sentences (*γνῶμαι*) which are profusely scattered over his writing. But he proposed to himself to render the stage a school of wisdom. The philosophy, therefore, with which he was tinctured, (the system of Anaxagoras,) is visible in his dramas; and as the Athenians had acquired a taste for the artificial eloquence of the sophists, it was the aim of Euripides, who was recent from the school of Prodicus, to fascinate their ears with those rhetorical blandishments which he soon found to administer the highest gratification to that fastidious people.

More might be said upon this interesting subject, so intimately blended with the manners and character of the Greeks. We have slightly and hastily touched it, to point out what we conceive to be matters of curious and elegant elucidation, which ought not to have been omitted by the Professor in discourses addressed to young persons, capable of feeling the beauties of the Greek tragedians. We are admonished, however, that we have already exceeded the limits of our article by dilating too much on so many successive topics, as they were presented to us.

Singula dum capti circumvectamur amore.

We must, therefore, omit all notice of several subjects of disquisition equally important in this comprehensive course of Lectures, and take our leave of the work with a few final observations.

It would be captious and petulant criticism, to deny it the praise of considerable learning and talent. But the Lectures are too

hasty and discursive, and exhibit too slight and familiar views of their subjects, to be of any considerable use in directing the studies or enlarging the minds of those who have passed beyond the mere elements of Greek literature. They offer a banquet not much more substantial than the Barmecide's in the Eastern story; they must, therefore, have been wholly unsatisfactory to those who, entering upon the career of elegant studies with a keen appetite for knowledge, would be in no small degree disappointed and famished by its being served up to them in such small and tantalizing portions.

'The hungry flock look up and are not fed.'

At the same time, the justly earned reputation of Professor Dalzel requires us to remark, that it ought not to be answerable for this publication. Either the book-making spirit of the age is so indiscriminate, or the taste for reading so omnivorous, that no manuscript is now permitted to slumber in the drawer or the portfolio. It has been the fate of these Lectures, which were obviously left in an imperfect state, to be thus dragged reluctantly into day; but their errors and imperfections ought to be chargeable only on the indiscreet zeal which has violated the sacred tranquillity of their repose.

Art. III. *Henry Schultze, a Tale. The Savoyard, a French Republican's Story.* With other Poems. 12mo. pp. 144. Price 5s. 6d. London, 1821.

THIS anonymous volume of poetry with the hard name on its title-page, unless it should be so fortunate as to awake curiosity, would not seem to possess much chance of gaining general notice. It has merits, however, which, if not of the highest order, entitle it to be honourably distinguished among the crowd of ephemeral publications. The subjects of the two poems which occupy the larger portion of the volume, are such as Crabbe or Lord Byron might have rivalled each other in painting after their respective manners, in the darkest colours of fancy, or the pencil of Fuseli have selected as congenial subjects for the canvas. There appears to be no attempt, however, on the part of the Author, to imitate the style of either of his illustrious contemporaries; and in the choice he has made, he has probably been in no degree influenced by their example. The first poem is stated to have been suggested by an account which appeared in the public papers about a year ago, of the case of a tradesman, who, impelled by a succession of misfortunes, and absolutely destitute of the means of procuring food, retired to a sequestered spot in a forest, and there resolved to starve himself to death.

'He put his determination into force on the 15th of September. and was found on the 3rd of October, (eighteen days), still living'

although speechless, insensible, and reduced to the last stage of debility. A small quantity of liquid was given him, after which he expired. By his side was found a pocket book and pencil, with which he had contrived to keep a daily journal of his sufferings, and in which he had persevered till the 29th of September. He begins by giving an account of himself, and states that he was a respectable tradesman, possessing a good property, of which he had been deprived by misfortune and villainy; and that he had come to the determination of starving himself to death, not so much with the view of committing suicide, as because he was unable to procure work; that he had in vain offered himself as a soldier, and was too proud to apply to unfeeling relations. This note is dated the 16th, which day he had employed in constructing a little hut of bushes and leaves. On the 17th, he complains of suffering much from cold, and in his journal of the 18th, he mentions having suffered from intolerable thirst, to appease which, he had licked the dew from the surrounding vegetables. On the 20th, he found a small piece of coin, and with great difficulty reached an inn where he purchased a bottle of beer. The beer failed however, to quench his thirst, and his strength was so reduced, that he took three hours to accomplish the distance back, about two miles. On the 22nd, he discovered a spring of water; but, though tormented with thirst, the agony which the cold water produced in his stomach, excited vomiting and convulsions. The 25th made ten days since he had taken any food but beer and a little water. During the time he had not slept at all. On the 26th, he complains of his feet being dead, and of being distracted by thirst. He was too weak to crawl to the spring, and yet dreadfully susceptible of suffering. The 29th of September, was the last day on which he made any memorandum.

This anecdote, highly interesting in a physiological point of view, and still more so as a moral incident, is made the groundwork of a very touching narrative, given in the form of a series of extracts from the journal of the wretched sufferer. It describes his love, his happy nuptials, his conjugal happiness, the infidelity of his wife, his revenge on her seducer, her penitence and death, the subsequent loss of his children, the ruin of his affairs, the unkindness of his former friends, want, shame, hunger, despair—all the elements of human misery in no impossible combination. And the tale is told with so little sentimental aggravation, and in language so natural, sometimes homely, that it almost beguiles the reader into a conviction of its literal authenticity. And this feeling is, we think, necessary to reconcile the mind to the horrors of the recital. ‘If we could,’ says Jeremy Taylor, in that famous passage in his “Holy Dying,” ‘from one of the battlements of heaven espy how many men and women at this moment be fainting and dying for want of bread——.’ We know that such cases as Henry Schulze, in most, if not all of its details, are of but too frequent recurrence, and that the tale, therefore, is substantially

true. At the same time, the impression made by the perusal would be simply painful, were it not for the softened light in which poetry exhibits the tragic realities of life, so as to communicate a picturesque interest to objects the most unsightly and revolting. Tried by this test, this deeply tragic narrative must be admitted, whatever be its faults, to be poetry.

' The eldest now her alphabet could say,
And kneel, and join her little hands to pray
That God papa, mamma, and self would bless,
And in a few small words her wants express.
The next dear fatling by himself could stand ;
Nay, round the garden with his sister's hand
Could trot ; four teeth, and five good words had he,
When a third nursling smiled upon my knee.
I loved them, for they all resembled her,
Their dearest mother — — —

* * * * *
' A more accommodating, pleasant man
I never yet had known. Propose what plan
We might, and he agreed to it. He'd play
And prattle with the children half the day.
And at our evening fire how well he'd quote
The touching tale, or cheerful anecdote,
Which he had gathered in the last campaign
He fought in Egypt, Italy, or Spain !
Or join my Constance in some song she loved,
And then commend what he had first improved ;
Or take the book, and read instead of me ;
Or favorite lines recite from memory.
This constant round of little pleasing arts
In our new inmate, quite engaged our hearts :
We took him to us almost like a brother,
And blessed the day that brought us near each other.'

* * * * *
' I first observed that our domestic prayers
Were not so regular. The household cares
Seemed irksome too ; and in the shop of late,
The customers were often left to wait.
The children's faces were not kept so clean,
Nor frocks so neat and white as they had been :
And Constance too began at home to wear
A tawdry gown and discontented air.
For the first time she slighted my caress,
And haunted public places, and loved dress :
Was happy only when away from me,
And most so in Von Kuhlman's company.'

This is minute and accurate painting : the colouring is sober as reality. But the narration of the manner in which he tracked the villain when he fled, reproached him with his baseness, and

left him miserably wounded, is given in language which sometimes partakes more of literal truth and force than of poetical propriety. We could have wished that one expression at least had been suppressed. The death-bed of the wife will remind the reader, of Crabbe's Sir Owen Dale. It is, however, no second-hand copy of nature.

' She sat up in her bed arrayed in white;
I never saw so beautiful a sight,
Or so affecting. Ere the door I crossed,
One boding look informed me all was lost.
On her fair cheek appeared the hectic bloom,
And in her eye the watchfire of the tomb;
And an unearthly radiance in her air
Bespoke her journeying from a world of care.'

She dies,—his

' dimmed, degraded, ruined All,'—

and the state of mind into which this event plunges him, is well imagined, although the language ill accords with the supposed character of the suicide.

' Oh! 'twas a heavy time of mist and gloom!
My thoughts were mostly groping in the tomb,
Busy with things obscene—worms, bones, and clay,
Coffins and shrouds,—and would not turn away.
My spirit was cooped up; my views were chained
Down to mortality. I never gained
One glimpse of God or Heaven; I breathed no prayer;
Nor thought of meeting her I loved elsewhere.
Chastised but not corrected, there I stood,
In sullen, stupid, unrelenting mood:
No humblings felt, no reformation planned;
Kissed not the rod as in a Father's hand;
But o'er my loss still brooded and complained,
And slighted every comfort that remained.
But ah! my spirit from its trance awoke!
A second thunderbolt upon me broke.
"Thy child is dying," smote upon my ear.—
My child! my child!—

The chief difficulty which the poet has to surmount in a fancy-piece of this description, (for a fancy-piece, of course, it is,) is to preserve a perfect harmony in the narration, so that the feelings and sentiments ascribed to the individual in the successive stages of his miserable career, shall be appropriate not only to his imagined situation, but to the character the situation is supposed to have induced. It is comparatively easy for the mind to place itself in an imaginary situation,—it is what is continually done under the simple operation of hope and fear by those who are no poets,—and, by intensely dwelling upon the cir-

circumstances of such a situation, to realize, in a more or less perfect manner, the feelings which it would occasion. What we have actually felt in circumstances bearing the faintest analogy to the imaginary ones, is sufficient to supply the fancy with a hint to work upon; and, by multiplying that feeling, as it were, by each additional circumstance of aggravation, we seem to ourselves to arrive at the idea of what it would amount to in the given predicament. But to imagine the moral effect that shall be produced on either one's own mind, or on that of another, by physical suffering, is a far different effort. To conceive, not of feelings, but of the effect of those feelings on the character, and to embody that character in a distinct personal subsistence, bearing no resemblance to our present self except in the common attributes of humanity,—and to make that ideal being think, and speak, and act in a way foreign from our own feelings, but strictly appropriate to the character with which we have invested him,—this is the triumph of imagination. This is what Shakespeare pre-eminently has done. This is what Lord Byron, with all his great powers, cannot do. The language of the imaginary recital in the present poem, is, in many passages, extremely natural and pathetic, but, as a whole, the temper in which it is given, does not answer to the idea of the gloomy, degraded, despairing being who could resolve on such a death. One rather imagines as his portrait, Spenser's fine personification of Despair,—the

' — cursed man low sitting on the ground,
Musing full sadly in his sullen mind;
His greasy locks, long grown and unbound,
Disordered hung about his shoulders round,
And hid his face; through which his hollow eyne
Looked deadly dull, and stared as astound;
His raw bone cheeks, through penury and pine,
Were shrunk into his jaws as he did never dine.'

Crabbe would probably have thrown into the portrait of Henry Schultze a gleam of insanity; and this would not only have heightened the effect, but would have given propriety to the whole description, as strictly in character. Lord Byron would have made a Manfred of him; nor would he have let slip the opportunity of putting into his mouth, some fine, terrific, phrenzied railing at human nature. Yet neither, perhaps, would have produced so pleasing a poem, deficient as it is in strict dramatic propriety, as Henry Schultze.

Of the second poem, the Author says that it is likewise in some degree founded on fact, and offers an attempt to develop a highly interesting and poetical process of thought and feeling, which he does not recollect to have before seen exhibited at length in verse. It will, perhaps, in parts remind the reader of those

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passages of Cowper's extraordinary "Memoir of his own early Life," in which he delineates the workings of his heart and mind under strong religious excitement. The Author by no means pledges himself for the absolute correctness of the religious emotions there exhibited. It is enough for him that such emotions frequently exist, and therefore afford a legitimate subject for poetical description.'

The Savoyard is considerably the longest and the most finished poem of the two. In this, the Author has put forth all his powers, and has displayed much originality as well as vigour of imagination, and poetical skill. The Introductory lines, by the solemnity of their character, appropriately serve to prepare the reader for the tale itself. It opens with the following beautiful little picture.

' Years now have fled, since I rambled,
A lonely stranger, in the land
Where losel Pleasure long has gambolled,
With sister Folly hand in hand;
And still surviving change and chance,
Writes shame upon thy forehead, France.
And there I heard,—I hear it yet,—
A tale my soul can ne'er forget.
Deep on my thrilling brain 'twas then
Engraved, as with an iron pen;
And comes at every vacant hour
With all its first o'erwhelming power.
Long have I felt, I scarce know why,
A wish to tell it ere I die.'

' One Autumn's eve, the setting day
Upon a dreary moorland found me,
Alone, and weary, and astray,
And nought with sense or speech around me.
In vain my way-worn steed I spurred,
Or guide or shelter to descry:
The whistling breeze or startling bird
Was all that met the ear or eye.
And now the sun descending fast
O'er the long waste has look'd his last;
And in his parting purple beam
The scattered grey-stones round me gleam.
The upland pool is crimson'd o'er;
And the old cross, with lichen hoar,
Far to the westward, lone and high,
Stands in relief against the sky.
At last the whole is passed from sight,
And leaves me to the lonely night.'

A feeble ray breaking on the darkness, directs him to a little hut, from the master of which he meets with a hospitable reception, tendered

‘ with an air and grace
That suited ill so rough a place.
Of middle age he seemed: and though
His locks were sprinkled o’er with snow,
His step was firm and full of tone,
And mind through all his features shone.
Grief he had felt; his cheek, his brow
Told this; but all was over now;
And Resignation in its stead,
Her moonlight stillness o’er them shed.
Passions had raged: Remorse, Despair,
Had waved their wildest banners there;
But better influence shaded down
Each sterner look, each darker frown,
And left his features more serene,
More calm, than if they ne’er had been.
In all he said and did, ’twas shewn
He better days and scenes had known,
And much had felt, and much had learned,
Where man is busiest; but had turned
From life’s vain bustle, sick and tired,
And now to loftier joys aspired.
For he was now a man of prayer,
Of altered views, and meekened air,
To other aims and feelings given,
His help in God, his hope in heaven.’

To his visiter, when free converse had conciliated his confidence, the recluse discloses his fearful history. Born in wild Savoy, the child of a pious mother, he was trained to the love of virtue and of freedom, and grew up a youthful enthusiast, ardent, sanguine, and fearless. Just as he touched on manhood,

——‘ the fires that long were nursed
In goaded France’s boiling veins,
In blazing fury forth had burst,
To light the desperate to her plains.
The magic pencil of Rousseau
Threw glory round their darkest aims,
And made severer spirits glow
With half his own enthusiast flames.
Beneath his all-distorting pen,
The wrong was right, the false was true;
Foul license seem’d the rights of men,
And madness wore a sober hue.
Wild Anarchy took Freedom’s guise,
And Sentiment Religion’s name;
And Lust unveiled her gloating eyes,
And walked abroad o’er fear and shame.
‘ Each better trait, each brighter hue
Were all that met our stripling’s view;

High liberty's romantic cause,
 To right a nation's trampled laws,
 To bow the head of tyrant pride,
 Cast superstition's chains aside,
 To do, to triumph, to inherit,
 The claims of self-asserting merit;—
 These were the dazzling meteor lights,
 That lured him from his native heights,
 His simple home, his mother's care,
 To scenes of treason, blood, despair.'

' Soon with the democratic band,
 He pledged the mutual vow and hand;
 And shared their counsels and their toils,
 Their arms, their triumphs, crimes, and spoils.
 True, what he witnessed day by day,
 Soon chased his golden dreams away;
 As under freedom's specious name,
 He traced dark passion's selfish aim,
 Ambition, vengeance, thirst of blood,
 And Avarice in her meanest mood.
 True, he disdained, he loathed at first;
 Yet found his fetters hard to burst:
 His Rubicon of guilt was passed,
 His choice was made, his die was cast.
 With spirit moveless from its end,
 With heart that breaks, but will not bend,
 Once launched on that impetuous stream,
 A base retreat was not for him;
 But he must ride the onward wave
 To port or wreck,—success or grave.
 The hope of glory, fear of shame,
 Still roused ambition's failing flame,
 Still goaded on his sickening heart,
 In each dark scene to bear its part;
 Till on he rushed in desperate zeal,
 And left no pause to think or feel,
 But sought to lose, in guilt's excess,
 Of guilt the sting and consciousness.
 Nor failed he. Conscience, often scorned,
 At length no more addressed or warned.
 In his black trade he mended fast,
 Nay, found his joy in it at last,
 Of all that dealt in shrieks and blood,
 The readiest partizan he stood;
 And, through the Reign of Terror, none
 Could boast more wreaths than he had won,
 And pluck'd, all wet with gore and tears,
 From husbands', brothers', fathers' biers.'

The horrors of the dungeon, the scaffold, and the battle-plain,
 are represented as having formed part of the terrible recital.

• Himself had seen one beauteous spot,
 With all its inmates, thus o'erthrown;
 It lived,—it was,—and it was not,
 Ere twice the Sun had o'er it flown!
 There, peaceful homes, on hill of green,
 Shone sweetly through the evening air;
 And kine and browsing sheep were seen,
 And townsfolk sauntering here and there.
 The setting sun went down upon
 A busy scene of glee and toil,
 Where towers and spires shot up like fires,
 Illumined by his parting smile.
 From chimney white, in golden light,
 The curling smoke was upward borne:
 That town in evening's sky shone bright,
 As virgin on her bridal morn.
 Ah! little deemed that glittering town,
 As her evening bells rang sweet and clear,
 As the sun to her shepherd's pipe went down,
 What ruthless foes were hovering near!
 That lovely town, ere midnight tolled,
 Bathed the broad heaven in bloody light;
 And shout and shriek confusedly rolled,
 Pierced from her streets the ear of night.
 Were seen, from wondering plains below,
 Red, naked rafters blazing there,
 Wild forms careering to and fro,
 And swords thick flashing through the glare.
 At morn, black ruins shewed the place
 Where shone that town in evening pride:
 There living thing no eye could trace,
 Nor sound nor murmur ear descried;
 Save where, in one tall lonely tower,
 A clock still went and wailed on high,
 And rung unheard the dreary hour
 To echoing walls, and wind, and sky.'

We must make room for the equally graphic description of
 a scene of kindred horror—the *noyade*; the fatal barge gliding
 at midnight down the drifting tide, bearing

—' within her crowded womb,
 At once their prison and their tomb,
 Her human cargo to the deep.
 The fisher on the distant shore,
 That spreads his nets along the steep,
 Hears one shrill stifled cry,—no more,—
 One sudden plunge.—'Tis not the cry
 Of the wild curlew in the midnight sky;
 'Tis not the plunge of the sea-dog, keeping
 His giant sports while the world is sleeping.
 A stranger, drearier sound than these
 Rolls there along the far, dark seas.

The conscious stars the rest must tell,
 And the winds that sing their funeral knell;
 And the big green wave that slowly rolls
 O'er twice two hundred buried souls.'

At length, the master-demon, Robespierre, is arrested in the midst of his Satanic reign, and the 'Savoyard' becomes involved in the ruin of his party. He is dragged with his fellow victims to prison,

'mid yell and shout,
 To wait the doom they dare not doubt.'

Here, the mind which had faced death in every frantic form, is made to quail and shudder at his slow and measured approach. In the dreary pause which ensues, the simple scenes of boyhood, his native hills, his mother, rush on his remembrance, and the guilty interval unfolds itself to his review in all its atrocity. Amid the agonies of fear, suspense, and remorse, he is compelled to join in 'the ghastly mirth, the desperate glee' of his reckless companions, while he loathes their revelry, and longs for, yet dreads, the still and stagnant solitude of the tomb as that which, perhaps, may not be an eternal sleep. In this state of mind, he dreams one night, that he dies, that his conscious body is consigned to the clay, and that at length the sound of the last trumpet breaks upon his slumber, and summons him to meet his doom. The dream is very vividly described, and with awful propriety. Its terrible details are such as the conscience has not unfrequently called up to the imagination of the sinner in the visions of the night with more or less distinctness, and the recollection of which has made him tremble, like the Assyrian monarch at the hand-writing, in the midst of his revelry. The prisoner wakes with the fierce energy of his emotions, yet scarcely knowing in which world he wakes. We have not room to insert the description which follows, of his phrenzied despair: it is, we have no doubt, painted from the life; it has, at least, all the force of truth. With laugh and jest, his fellows press around him, and, reading his inward agony, mock at his sufferings. One only wish engrosses him—

'To live! on any terms to live.'

Day after day and night after night succeed, without his being conscious of the change, without his closing his eyes in sleep. He hopes that his throbbing brain may fail, but his 'sober senses would not set.'

"I was a public scorn; they came,
 And look'd, and laugh'd upon me there;
 Yet felt I not offence, nor shame,
 Nor wrath; no, nought but stark despair.

I took no pains their eye to shun,
Felt no desire their taunts to quell;
Such plaything moods were not for one
Who sat upon the brink of Hell."

We now arrive at the most delicate part of the tale; the sudden transition which is represented as taking place in the mind of the prisoner, from utter darkness and despair to hope and joy, and that without any visible means, or any change in his external circumstances. The possibility of such a transition will not be questioned even by those who would be disposed to resolve such a fact, occurring in real life, into purely physical causes; and its possibility, or rather, its accordance with well known and accredited facts, being admitted, the Author had a good right to introduce the circumstance into his tale, without being committed to any theological or physiological opinion on the subject. And as he seems to waive the question as to the correctness and origin of the religious motions exhibited, we are not inclined to enter into any needless discussion. In reference to the case of Cowper, we have expressed our sentiments much at large in reviewing the "Memoir" alluded to*; and to that article we wish to refer our readers for the best commentary we can offer on moral phenomena of this very interesting description.

"But Heaven had gifts for sinful men
I little knew or thought of then;
And on my night of fear and sin
A ray of peace at last broke in:
A blessed, bright, benignant ray,
The herald of eternal day.
In this dark dotage as I sate,
Wrapt up in my approaching fate,
A message reach'd me—whence, or how,
I knew not then, I know not now;
Unless some angel in his flight,
Touched by my dark and piteous plight,
Transgressed the bounds he was assigned,
And dropped it on my sullen mind.
But there it was, as clear and bright
As if transcribed in lines of light.
It fixed and filled my inward eye,
And made my heart run o'er with joy.
That blessed truth, that heavenly strain,
My soul and it ne'er part again.
I'll spend on it my latest breath,
And hug it in the arms of death;

* Eclectic Review. N. S. Vol. VI. p. 313. (Oct. 1816.)

I'll bear it to the Judgement-seat,
 And cast it down at Jesus' feet ;
 It there shall be my only plea :
 For Oh, it tells my Judge, that He
 Upon the cross vouchsafed to die,
 To save from Hell such fiends as I !

“ Yes, it was true, my Saviour died
 To rescue man from sin and woe.

My heart at once the truth applied,
 And could not, would not let it go.

I felt it was my last lorn hope ;

A stay to the lone shipwreck'd given ;

And grasped it with a drowning grope,

As sent to me direct from Heaven.

In confirmation, word on word

Rose sweetly too from memory's store ;

Truths which in other days I heard,

But never knew their worth before.

Lodged by a pious mother's care

In the young folds of thought and sense,

Like fire in flint, they slumbered there,

Till anguish struck them bright from thence.

The beacon lights of Holy Writ,

They one by one upon me stole ;

Through winds and waves my pathway 'lit,

And chased the darkness from my soul.”

He finds a Bible in the fort, perchance some captive's who,
 like him, had found light in his despair, now kept only for
 sport. He seizes it, and with trembling haste and hungry eye,
 explores its sacred contents. There he finds every hope of
 mercy confirmed by the language of God Himself ; and a
 state of transport ensues, in which his prison becomes a home,
 and death loses all its terrors.

“ But to my cell, I know not how,
 Nor doom nor summons ever came.

They smiled upon me as they passed,
 And treated me as one insane.

They oped my prison door at last,
 And sent me back to life again.”

His new and strange feelings on finding himself again at
 large, are very strikingly delineated. He was prepared for death,
 but not for a return to the business of the world. Turning from
 the scenes of his former guilt, he seeks his native place, but finds
 his mother had died broken-hearted. One day he lingers among
 the scenes of his youth, and then returns to hide himself in se-
 clusion and solitude, from the scorn, and the strife, and the
 temptations of the world.

“ I sought at last this desert spot,
 And built me here my humble cot;
 And taught my little farm to smile,
 'Mid the wild waste an Eden isle.
 And here, amid my crops and flowers,
 I muse away my vacant hours;
 And kneel beneath the open sky,
 And serve my God at liberty.”

The copious extracts we have given from this poem, will render superfluous any more formal expression of our opinion as to its merits: it will be sufficiently evident, that we view them as of no common order. To those whom the citations have failed powerfully to interest, we should address any recommendation of the volume in vain. We have, indeed, sometimes heard it brought against us as reviewers of works of poetry, that we are rather too easily pleased; and as a critic's acumen is generally reckoned to be in an inverse proportion to his sensibility and good-nature, we are aware how such a charge strikes at our authority in these matters. But we know not how to exclude, in pronouncing upon a work of imagination, the effect which it has produced on our own feelings; and on the most careful analysis of them in the present instance, after making the amplest allowance for the interest attaching to the subject, and the satisfaction afforded by the Author's purity of sentiment and the indications of his piety, we are deliberately convinced, that the pleasure we have derived from the perusal, is chiefly referrible to the quality of his poetry. The minor poems are mere bagatelles. The 'Infant's Address to the departing Day-Light' is, however, extremely pleasing. The volume is said to be the production of a clergyman. As he has chosen to publish it anonymously, we do not feel ourselves at liberty to give publicity to his name, but we know not why he should withhold it.

Art. IV. *Vindiciæ Hebraicæ*; or a Defence of the Hebrew Scriptures, as a Vehicle of Revealed Religion: occasioned by the recent Strictures and Innovations of Mr. J. Bellamy; and in Confutation of his Attacks on all preceding Translations, and on the Established Version in particular. By Hyman Hurwitz. 8vo. pp. 270. London. 1820.

WITH the extraordinary pretensions and peculiar qualifications of Mr. Bellamy as a Biblical translator, our readers have already been made acquainted, in our examination of his version of the Book of Genesis. For dogmatical assertions and palpable contradictions, for ludicrous errors and mischievous representations, Mr. Bellamy is altogether unequalled. His

presumption has already drawn down upon him an abundant measure of severe but just and reasonable reprehension ; from which, however, it would seem that he is resolved to receive no salutary impression. He is still, in his own eyes, the most accomplished of Hebraists ; and he drives on his translation of the Bible with all the ardour of a man devoted to an enterprise of the least questionable necessity and benefit.

Mr. Hurwitz will unite with him all competent scholars in the opinion, that there is now very little probability that, after the labour which has been devoted to the elucidation of the Scriptures, any new doctrines should be discovered by a Biblical critic. His object in the present work is to shew, that Mr. Bellamy's attempt to give a new sense to various parts of the Bible, is replete with mischief ; that the charges which he has brought against preceding translators and commentators, are calumnious ; that, while accusing others of inconsistency, he is himself most inconsistent ; and that his errors are so numerous and so gross as most clearly to prove his utter unfitness for the task which he has undertaken. These several counts in the indictment against Mr. B. are ably and satisfactorily supported by the evidence which he has industriously collected.

It is justly stated by Mr. Hurwitz, as a very serious objection to Mr. Bellamy's publication, that ' he has collected in his work such a mass of infidel objections against the Bible, as is hardly to be found in any single production of Deistical writers ; and he has, in most instances, attached a degree of importance to them, which they really do not merit.' This is a grievous fault ; and it exists in Mr. Bellamy's pages in its very excess. He has not been sparing in selecting the choicest articles from infidel writers, and has been not a little ingenious in giving them plausibility. Some of them are, probably, of his own invention. Are the abettors of unbelief prepared to receive Mr. Bellamy's translation of the Scriptures as obviating all their objections, and leading them as willing subjects in the triumph of truth ? If not, it is more than possible, that he may be found to have confirmed the prejudices, and strengthened the opposition of unbelievers against the records of revealed religion.

Having, in some former numbers of our work, examined Mr. Bellamy's New Version at considerable length, we must satisfy ourselves, on the present occasion, with reporting, that Mr. Hurwitz's "*Vindiciæ Hebraicæ*," though it does not contain any very novel or striking specimens of Hebrew criticism, furnishes ample instances of the strange blunders and gross blemishes which pervade the singular publication to which it is opposed. We cordially recommend it to the Biblical student.

Art. V. *Observations on the Idiom of the Hebrew Language respecting the Communication of Power from Governing Verbs, and the Induction of it into Verbs Subordinate, connected with them.* 8vo. pp. 47. London.

THE use of *Vau* as prefixed to the future and preter tenses of Hebrew verbs, and changing their signification in respect of time, to which grammarians have given the designation of *Vau* conversive, is an idiom of the Hebrew language which every expositor of its principles has acknowledged as a difficulty, and has attempted to explain. Granville Sharp's rule, (which, by the way, was well known before he published his illustrations of the usage,) that *Vau* prefixed to the future tense, converts it into a preter, and *vice versa*, affords no assistance towards the solution of the case. Lowth, in his fifteenth Prelection, has offered some remarks on this peculiar structure. But the principle of this construction has never been satisfactorily explained by any writer.

The Author of these Observations details an hypothesis for the solution of the difficulty in question, which we shall state and examine with as much brevity as possible. He is evidently not a little confident of the sufficiency of the rules which he delivers; but there is nothing offensive in his manner of treating the subject. He is never dogmatical or affected. He writes throughout with good temper, and has infused a spirit of seriousness into his philological speculations. His "Theorem" is as follows.

' When Verbs are connected in Hebrew (the connexion being generally indicated by the sign γ prefixed to the latter), the Power, whether temporal or modal, of the first or Governing Verb is communicated from it, and inducted into the Verb following. And whatever be the power proper to the latter Verb, it still retains its use subordinately; but that which is inducted, becomes the prevailing power. If a third Verb follow in connexion, and so on, the power communicated from each successive Verb to that next following, without destroying its proper subordinate power, is the same as was previously inducted into the former.'

In applying this Theorem, it must be observed, that the verb from which the power is communicated, and the verb into which it is inducted, must be in the same series or system of connexion.

' There are different SYSTEMS OF CONNEXION, which, in relation to one another, may be called *major* and *minor* systems. Major systems, for instance, may be Historical Narrations; within these, at different intervals, there may be minor systems; Digressions perhaps, or Speeches; and within these, there may be other systems still, such as Speeches told, variations in the mode of expression, pa-

renthetical sentences, &c. But each system is to be considered separately in itself with reference to Induction; and though it be interrupted by an intervening system, it may not be terminated by it, but be continued again afterwards.'

This doctrine of systems of connexion, has long maintained a place in the works of some Hebrew Grammarians. It will be found, we apprehend, to avail our Author but little in his attempt to elucidate the usage of the *Vau*. Instead of following him step by step through the several passages to which he has applied his theorem, we shall satisfy ourselves with remarking on the following instances of its employment.

'Isaiah ii. 1, 2.—*The word that Isaiah the Son of Amos saw concerning Judah and Jerusalem, and it was in the after-part of the days, i. e. The matter revealed was foreseen as then to be: this is the title.*—Then begins the Prophecy itself with great boldness and grandeur;—Established shall be the mountain, &c.'

'In Is. liii. The application of the theorem will alter the common translation of the second verse, and fix the meaning of the passage.—*Who hath believed our report, and the ARM OF JEHOVAH, unto whom hath he been revealed, and raised up as a tender sucker in his sight, and as a root from a dry Ground? Where is the Believer, to whose spiritual sight JESUS has thus been revealed in his humiliation?*—&c.

Such is the Author's rendering in both these examples. If the exigencies of his system require alterations like the preceding, it will be necessary only to exhibit them, in order satisfactorily to disprove its pretensions to truth. With such presumptions against the soundness of his hypothesis, as will be immediately suggested to every competent examiner, with these specimens of its application before him, the Author will not be thought to have thrown more light on the usage which he has attempted to explain, than his predecessors. We cannot receive with confidence an hypothesis which requires in its aid, such violation of grammatical construction, and from the application of which, results such mistranslation, as appear in the foregoing extracts. Such cases as these determine the character of the theorem, and are sufficient to satisfy us of its incorrectness.

Art. VI. *Taxidermy*: or the Art of collecting, preparing, and mounting Objects of Natural History. For the Use of Museums and Travellers. 12mo. pp. 168. London. 1820.

THE preservation, in the greatest possible perfection of form, texture, and colour, of the various subjects of the animal and vegetable kingdoms, is an affair of considerable anxiety and labour to the students and professors of natural history. The

representation of flowers, fruits, leaves, and the different portions, sections, positions, and combinations of plants, is so readily effected by the pencil, as to supersede the necessity of any process whatever for the accumulation of actual specimens; or, if any additional illustrations be requisite, they are supplied by the common and inartificial methods of maceration and the *hortus siccus*. The case with respect to the animal creation is far different. Though the general aspect and attitude may be faithfully expressed, yet, there will always remain innumerable circumstances and variations beyond the reach of tints and outline. The under feathers of birds, the difference of colours between the extremity and the origin of the hair of beasts, the folds of skin, with innumerable accidents of this kind, lie out of the range of merely superficial representation. In all these cases, it is absolutely necessary to secure the means of preserving the immediate subject. Different methods of effecting this, have been devised by naturalists. Both the integuments and the viscera of animals are liable after death, not only to the common ravages of decay and dissolution, but to the equally injurious attacks of different species of the insect-tribe. Against these it has been found difficult to obtain an effectual guard, though much labour and ingenuity have been exercised in the search after sufficient preservatives. Reaumur, who, about the middle of the last century, published a memoir on this subject, seems to have relied principally on materials, which, though partially useful, fail in general application. The Germans divided the smaller animals, especially birds, longitudinally, filling the body with plaster, and fixing the inner side to the back of a wooden frame, afterwards furnished with glass in front. Maugé, le Vaillant, Dubamel, took part in this inquiry. The Abbé Manesse employed alkalies, which, from their well-known property of attracting damp, have been found insufficient. Mauduyt and Daubenton used sulphurous fumigations, which, as might have been foreseen, were destructive, not only of injurious insects, but of all brilliancy and delicacy of colour in the subject itself. The Dutch and the English seem to have relied chiefly on the exclusion of the causes of decay by the careful use of glass, wood, and putty. Oil of turpentine, tanning liquids, and unguents of different kinds, have been tried without success; and the only effectual preservative has, at length, been found in the application of the arsenical soap invented by Bécœur, an apothecary at Metz. His preparation is now constantly used in the French museums; and though it certainly requires great caution in the handling, it does not appear that the workmen have as yet sustained any injury in this way.

The present work will be found to contain very ample, intelligible, and interesting details and instructions on all points con-

nected with the preservation of the various subjects of natural history. It is written and compiled by M. Dufresne, chief of the Zoological laboratories of the Paris Museum, and the translation is fairly executed. Though the fact of non-originality is not stated in the title-page, there is no attempt to conceal it in the other parts of the volume. The possessors of this book will have in a convenient size, complete directions for the collection and preservation of the different productions of nature, from the largest specimens to the lowest forms of existence. The instruments of operation, the different preparations and modes of application, the methods of retaining the peculiarities of shape and attitude, are all simply and clearly stated. We have been much interested by some of the details, and in particular by the account of the means employed for preserving and mounting the elephant now in the French Museum. Its dimensions were minutely and carefully taken, the curves being adjusted by bars of lead, and large drawings were made on the wall of the workshop. The dissection was then performed; the skin was saturated with a solution of alum; and the head and legs were modelled in plaster.

‘All these measures being taken, Lassaigne constructed a factitious body in linden or chesnut wood. The reader would find the detail too long and too minute if we were to describe the ingenious methods generally invented by Lassaigne, either to cut the wood, or to preserve the form he had given to this great mass. But to avoid all prolixity, it will be sufficient to observe, that he composed this wooden elephant in such a manner that all the parts could be separated. He opened a pannel, (it is immaterial on which side of the body,) and introduced himself into the interior, by means of this opening, either to diminish the thickness of the wood or for any other purpose during its construction: the head, the trunk, all was hollow, so that the body, alarming at first from its supposed weight, might be easily transported from one place to another.’ p. 43.

The alum-water was then heated, and poured boiling upon the skin, which, when thus made thoroughly pliant, was stretched upon the wooden shape. Here, however, an unexpected and appalling mischance occurred; the model was somewhat too large, and the minute and general reduction of its outline was not practicable without endangering the coherence of the whole structure. In this dilemma, it was resolved to diminish the thickness of the skin, by paring away the inside. Five persons were employed on this work for four days, and the shreds which they separated from the inner surface, weighed nearly 200 pounds. The skin was again immersed in the cold solution, and, on adjusting it to the model, it fitted with the utmost precision. Other large animals have since been mounted in the same manner.

Art. VII. *Sketches of Manners, Scenery, &c. in the French Provinces, Switzerland, and Italy.* With an Essay on French Literature. By the late John Scott, Esq. Author of the *Visit to Paris, &c.* 8vo. pp. 520. London. 1821.

THE circumstances under which this volume is presented to the public, are such as must disarm criticism of all its severity. Its author was a man of highly respectable talents, and is said to have sustained in private life an amiable character. His "*Visit to Paris in 1814*," and his "*Paris Revisited in 1815*,"* were deservedly popular: they were characterized by sound sense and manly feeling, and so far as their influence extended, contributed to give a salutary direction to public opinion. All that has since been iterated both by tourists and poets, in the forms of narrative, description, and satire, with respect to the state of society in Paris, was early and ably said in those volumes. His next publication was a *Monody* on the death of his son,† which, though it failed to attract much attention from the public, displayed no small originality of genius. It contains some passages of the purest pathos and of great beauty; and its defects were chargeable on an unpractised, rather than an unskilful hand. Of his anonymous labours as a journalist, we cannot speak from personal knowledge, but have always understood them to be of competent merit. Thus far we accompany him in his career with feelings of respect, but it is due neither to the dead nor to the living, to speak of his last act, by which he shewed his preference of the imaginary obligations of worldly honour to the laws of God, in those terms of sentimental candour and unmixed commiseration with which it would be proper to advert to the mistaken opinions of a conscientious man, or the misfortunes of an innocent one. "*Died Abner as a fool dieth*"—this must be the epitaph of the duellist.

A small portion only of the present work was left for the press. This contains the narrative of a tour through part of Brittany to Angers in Anjou, and thence by water to Tours. The Author's subsequent travels in Switzerland and Italy, are presented in the form of a journal, being, probably, little more than the memoranda he made on his journey. If more brief on that account, they are not the less interesting or satisfactory. The *Essay on French Literature*, which occupies one hundred and forty pages, was, in substance, published in a *Review*: 'it is here given with additional matter according to the Author's intention.'

* *Eclectic Review*. N. S. Vol. IV. p. 402.—Vol. V. p. 209.

† *Ibid.* Vol. vii. p. 609.

Vol. XVI. N. S.

In the first chapter, we have a very glowing description of the romantic scenery, genial climate, and economical advantages of the delightful little island of Jersey: it is 'a place,' the Writer states, 'which kindles feelings of the most agreeable and animated kind.' It is remarkable, how much better acquainted the travelling and reading orders of the public are with the remoter provinces of neighbouring foreign territories, than with these dependencies of their native Island. Mr. Scott's picture of Jersey will probably bring it a little more within notice.

The Author landed at St. Maloes, and proceeded to Dinan by water. The sail up the river Rance is described as remarkably beautiful, this part of Brittany being highly romantic.

'France in general cannot be called picturesque; by far its greatest proportion is tame and uninteresting. The banks of the Loire, of which they boast so much, are very tame to an English eye. But the neighbourhood of Dinan can be rivalled by but few spots in the world. The sides of the Rance, as we advanced up it, became nobly precipitous and rocky. Castellated houses and chateaus were seen on the heights, with old fashioned gardens, and a countless number of windows. There were numerous ruins also, that attested the popular fury of the Revolution. . . Coming up the river, you first catch sight of the town, perched on high, overhanging the stream with its decayed battlements and mouldering towers, admirably variegated, and presenting a glorious study for a landscape painter. The river here winds excessively, so that you approach and recede from this fine object for a long time before you reach it. The steeps on each side are fringed with wood in some places, in others they present inaccessible projections of bare dark grey stone, and in others they afford a scanty herbage between the rugged cliffs, which is browsed by a few sheep and goats, that are seen hanging in the air.

'We landed at a bridge below the town, to which the ascent is remarkably steep, so much so, that it would seem impossible for carriages to go up and down. The walls of the town became every instant more interesting. They are very ancient, and are falling rapidly into ruin. Several detached hills near the town, have each its top encircled by the walls of a decayed castle. Winding footpaths lead down from the main road to villages amongst the rocks, and in the narrow valley below the river, now above the reach of the tide, runs its quick and reduced stream. At every fresh step, you discover a new feature of picturesque beauty; new hills disclose themselves; new rocks start up; the spires of churches and the cottages of peasants discover themselves, some half way up the mountains, others capping their extremest pinnacle. The numerous footpaths add greatly to the beauty of the scenery, for, on catching their zig-zag lines, a single peasant, or a boy pursuing a goat, was seen, and lost, and recovered again, and finally escaped the eye under some projecting cliff.

'The town, on entering it through an old gateway, seems silent and worn out. The streets are empty, the houses are falling to

pieces, no signs of trade, or any kind of the business of man. It appears to receive one as to a place of other years. In the summer months, however, some strangers resort to it for the sake of its mineral wells, that are situated in a deep valley a mile from the town, where the scenery is even more magnificent than it is in that quarter which I have attempted to describe. Never have I felt the fascinating power of nature so strongly, as on the evening when I first visited these beautiful wells. The sun was setting in splendour behind the lofty rocks, which on all sides enclosed the valley. The path that led down to it was steep in the extreme; the goats were feeding on the shelves of the rocks; children were hunting them from steep to steep with their shrill cries; a single priest, in his sacerdotal robe, was walking slowly, with an umbrella under his arm, along a winding path, through some low wood; a feeble and bent peasant woman, was ascending the hill painfully, with a white sack on her back; a dog barked at the bottom from the door of a cottage, and a black lamb suddenly started off down the rock, playing a thousand fantastic freaks as it ran, pursued by two beautiful children.' pp. 27—29.

Mr. Scott gives a similar account to that furnished by Mrs. Stothard, of the extreme filthiness and wretchedness of the peasants. 'The Bretons,' says the latter in her very entertaining narrative, 'dwell in huts generally built of mud; men, pigs, and children live altogether without distinction in these cabins of accumulated filth and misery.' 'I could not,' she adds, 'have supposed it possible that human nature endured an existence so buried in dirt, till I came into this province.' Mr. Scott says:

'In the course of some pretty extensive walks round Dinan, I saw only the most disgusting habitations. Yet these do not always indicate poverty. The peasantry here weave a good deal in their houses. Every room on the ground-floor had one or two looms, three or four beds, and the litter occasioned by the roosting of fowls and ducks. In Dinan, there is not an inn that can afford decent accommodation to travellers. I do not mean accommodation calculated for habits exclusively English, but accommodation addressed to the common wants of our species.'.....'The wretchedness of the cottages is beyond all idea. None of them have glass windows. The inhabitants looked the caricatures of our representation of the French peasants in wooden shoes: yet the girls in Brittany are handsome, and the men, as we passed them working on the road, we found fine, strong, hearty fellows. Meat is never eaten here by the poor people.'

Sometimes, a family will be found inhabiting what has the external appearance of a respectable farm-house; but, on nearer inspection, seven eighths will be found to be in ruin, while the household are huddled together filthily in the small remainder.

'At the inn of a small village called Chaussée, there was a long passage up stairs leading to six apartments. One of these was open to the sky, another was half full of chaff, a third was but half floored,

a fourth was empty, the fifth and sixth held all the beds of the family, all sleeping together, male and female.'

Mrs. Stothard describes Rennes as a large and very agreeable city, the streets being much wider than those of Paris, and 'remarkably clean.' Mr. Scott declares it to be for the most part 'extremely shabby and dirty.' Yet, 'a number of English,' he was informed, 'were settling there.' 'Provisions,' he adds, 'are cheap and the country pleasant; it is, however, out of the way, and will never be so attractive to the English as Tours.' The people of Brittany are particularly hostile to the English. Mr. Scott assigns a strange, and, in our opinion, a very insufficient reason for it. 'Since the affair of Sir Robert Wilson,' he says, 'English travellers have no longer any peculiar courtesies shewn them.' Mrs. Stothard represents their dislike of our nation as being attributable in a principal degree to the notion they entertain relative to the affair of Quiberon Bay: they believe that we sent the French emigrants there for the purpose of being murdered.

Vitré, on the road to Laval, is described as wearing the appearance of having remained stationary in condition for the last five hundred years. Its situation is romantic; its venerable buildings highly interesting. 'A dead silence pervaded its narrow streets: scarcely a living object was to be seen in them; not a face at a window.' Its fine castle, which looks down upon the lower town from a great height, is in ruins, but the walls and towers are magnificent.

'The yard of the castle bears the most imposing look of antiquity. It has the profound draw-well, the arched gateway, the watch-tower—all the finest old style. The Prussians had bivouacked here, and occupied the few lower apartments that are still defended from the weather. An old woman resides in a small porter's lodge, close to the draw-bridge, who shews the ruin to strangers. She was moved to tears when she described the place in its pride and splendour, which she had seen. She was on the establishment of the castle in her youth, and recounted the horrors of its fall with strong emotion. The destroyed rooms were converted into a revolutionary prison; and the kitchen was destined for those condemned to die. Some of the unfortunate family to whom it belonged, were here held in captivity; and from hence were taken to the place of death. While our guide was describing these things, she spoke in a solemn whisper, as if surrounded by the state of past days, and overheard by the spirits of her murdered masters. In one strong room, near the outer gate, the police confined a mischievous madman; and his howling execrations, directed against the visitors, whom he heard near him, mingled themselves with the old woman's sad story, delivered in a low tone of voice, thus producing an indescribably awful effect. It brought the contrast between the present and the past with almost overpowering force on our feelings. We left the place, very much struck with what

we had seen and listened to. Among other things, we were told, that some part of the family, now re-established at Paris, was suspected to have lately visited the ruins of the superb possession, *incogniti*. They walked through the decayed *salons*, and stumbled over the fragments of their glory, with looks of melancholy grief; and, on going away, a young man gave a handsome donation to the aged portress. She has since had good reason to believe, that this was the lord whose infancy she had nursed. She wept bitterly as she told us this; and declared she would have died consoled for all the past if she had but known him, and could have kissed his hand.' pp. 78—80.

Another striking illustration of the remark suggested by a similar instance of affectionate fidelity, related by Mrs. Stothard, that in old countries, where the feudal system still survives in the habits of the people, the tie of servitude often forms the basis of the strongest and purest attachment. This domestic loyalty seems, in the lower stages of civilization, to supply the place, in some measure, of other social virtues. It is often a blind, but still a generous instinct; and it is one of the worst consequences of the advancement of society, that this wholesome bond is relaxed, before the moral principles which should come in its stead, have had time to take root in the habits of the people. It is, we fear, fast disappearing in our own country,—except in the pages of the Novelist. The relation of master and servant is becoming, more and more, a temporary sordid bargain, involving neither sentiment nor sense of moral obligation on either side, and is so slight a connexion as to be terminable on any pretence or caprice. We look upon this as an ominous symptom: it looks as if the frame of society was loosening from its basis by reason of its bulk.

Chateau Gontier, on the banks of the Mayence, presented to the Travellers a novel and most refreshing appearance: its cleanliness gave it the air of a Dutch, rather than a French town. On arriving at the inn, they were introduced into 'a tidy and complete' kitchen; the rooms up stairs corresponded to it; and the landlady was handsome, plump, and obliging. Not a beggar, surprising to relate, is to be seen in the streets. The church is kept in a state of order and decency which fairly astounded the visitors, the passages being actually matted; and on Sunday, it presented the extremely unusual appearance of a crowded congregation. The sexton told them, that the town was famous for what they so much admired in its appearance, and that 'the people are as good as they are clean.' Mr. Scott's description really excites a strong curiosity to witness the phenomenon.

Angers, they were forewarned that they should find 'a place of very bad sentiment:' its citizens are for the most part radicals. Its almost perpendicular streets are dirty, solemn,

dark, and dull. The ponderous and lofty walls, and ancient castle, look frowning down upon the town beneath, which bears the marks of high antiquity and departed grandeur. The remains of the dilapidated churches exhibit some of the finest specimens, Mr. Scott states, of the earliest Gothic; and their desolated appearance kindled, he adds, feelings which in their better days they would probably have failed to inspire. The language in which he describes the effect produced by these stupendous monuments of human labour, is rather above the sobriety of prose, but it is highly descriptive.

‘Look at the obscured glory of the high pointed windows of a cathedral; the terrific suspended threat of its arched roof; the rapid loftiness of its slim pillars; the capacity of its aisles; the interminable look of its passages; the mysterious promise of its many doors; the echoing of its vaults; the winding of its staircases; and that grand spaciousness which is every where the characteristic of the place, and which constitutes it the solemn palace of silence:—look at an ancient cathedral with all these features perfect, and it seems the work of the Creator, rather than of man;—look at it in ruins, and it seems the victim of an earthquake, rather than of any human mischief;’

There is, however, somewhat too much of this; and when the Author refers the erection of these edifices to the ‘feeling of devotion,’ and speaks of them as adapted to abate the severity of our condemnation of Popery, he talks in a manner unworthy of his usual good sense.—Every thing, he says, speaking of Italy, ‘betokens this to be a more religious country than France;’ of which religion, the following article is a striking token.

‘It was after advancing a little from Baveno, that, for the first time, I saw a regular friar, such as Chaucer and Boccaccio describe. Monks I had seen at the grand Chartreuse; but this was a downright sturdy friar, a mendicant capuchin one, I suppose, by his appearance; with a rope twisted round his middle, bare dirty legs, and brawny withal; his face expressing cunning, impudence, and another quality, for which, if the Italian story-writers are to be believed, the class is justly renowned. Voltaire also speaks of the various fortunes of a capuchin. Looking at this fellow upon the road, transported one back at least a century. It seemed as if one lived before the French revolution, and as if the adventures which we find in works of fiction, coupled with the appearance of such personages, might take place. Allowing the imagination to please itself in this way, the friar’s appearance must interest and please; but, considering the world as it is, and thinking of the newspapers instead of Mrs. Radcliffe’s novels, he appeared terribly out of place and time.’

After this, it strikes one as lamentable trifling, to tell us to look with complacency at the immense expenditure, the dauntless determination, the consummate skill displayed in a cathedral, as having any tendency to reconcile the mind to the dreadful superstition which originated it. ‘What could have effected

‘ it,’ he asks, ‘ but the feeling of that devotion which is now so ridiculed? It would seem that so efficacious a principle of enthusiasm has not been substituted. It seems to surpass all modern endeavour: the motive was more powerful than any that now exists. Our roads, palaces, and churches, what are they, compared with a cathedral?’ ‘ What are they,’ he might with equal propriety have asked, compared with the castles of the feudal age, or with the amphitheatre, the cromlech, or the pyramid? All had alike their foundations deep sunk in the barbarism, the oppressed condition, and the intellectual bondage of the great mass of the people. What Mr. Scott himself remarks of the Simplon, is not less applicable to these rival prodigies of human skill and labour: ‘ The means by which these works were effected, are not in the power of other princes, and they were produced by the enormity of the despotism.’ The cathedral had this peculiar circumstance, indeed, attaching to it, that it was often indebted for its erection to what was but too efficacious a principle; a portion of the means of building was obtained as the price of dispensations and pardons. And thus, as Mr. Foster remarks in one of the most splendid passages of his recent *Essay on Popular Ignorance*, ‘ these proud piles were in fact raised to celebrate the conquest, and prolong the dominion of the Power of Darkness over the souls of the people. They were as triumphal arches erected in memorial of the extermination of that truth which was given to be the life of men.’

Although there is more of the semblance of religion in Italy than in France, yet, Mr. Scott's journal contains abundant evidence that it is only a semblance.

‘ My Italian Master,’ he says, ‘ told me that, throughout all Italy, people of good society are totally without religion, particularly at Rome. This is the necessary consequence of the Catholic religion, which the author of the (French) work on the Social Institutions of the present day, would have every where exchanged for Protestantism.’

He goes so far, indeed, as to call in question the superior adaptation of the Roman Catholic superstition, with all its tasteful and pompous scenery and ritual, to impress the imagination.

‘ These grand forms are very striking; when the incense rises, when the host is elevated, as actually the Deity among the people, while all bow the head, and the floating sounds of solemn music roll with the clouds of smoke and perfumes, the effect is prodigious on the heart of him who, without belief in facts, believes the reality of the source from whence such sentiments come. Let us regard such effects as indications of immortality and providence, though clouded and deranged by the weakness of human faculties. But this impression is chiefly made on the heart of a stranger. The repetition of

the same grand forms, is precisely that which surfeits and weakens imagination. The omission of them, if it does not starve it entirely, excites its appetite, and sets it in exercise. There is an invisibility about the tenets of the Methodists and the Scotch Church, which still more forcibly strikes the imagination of the votaries, than the organ and the surplice. Is a Methodist without imagination? Take the Scotch woman in Waverly, and see how her imagination wraps every thing with the noble mantle of religion. A Catholic old woman, telling her beads, has not half the poetry of religion in her soul. Take all the characters of the same class in these novels, and contrast them with any which fiction has exhibited as acting on the tenets of the Romish Church. Surely the little effect of the Catholic religion on conduct, is a proof that it takes no deep hold on the imagination.' pp. 255, 256.

Mr. Scott found the people of Italy every where violently hostile to the Austrians. 'The Germans,' he says, 'have no right to be there.' They and the Italians can never assimilate. He heard repeatedly at Milan the words—*depuis que les Allemands sont venus*, uttered with a strong expression of disgust and hatred. The consciousness of being hated, gives gloom and severity to the character and conduct of their foreign masters.

'It was said to me, that, since the Austrians have been here, the courts of justice are not open to the public, when causes are tried; people are taken to prison, tried, and put to death, and nothing known. It is not pretended to be denied, that these are really malefactors; but as the practice of the French was more liberal, the alteration is much to be condemned.'

Surely, the change is one which no Englishman can deem of slight importance.—Buonaparte and Beauharnois are much regretted. 'What mattered it to us,' they say, 'that he was a tyrant? he gave us a name; he gave us bustle, business, livelihood.' A real love of liberty does not enterin to their feelings; but affection for the national name, he thinks, does.

'Perhaps the most striking of all the proofs given by Buonaparte, of genius, is, his art of gaining superior minds. His system was one of tyranny, but, after making every thing cede to it, he then honoured all that was honourable. He must have had great talent, to make himself respected, admired, and even liked in all circles, among professors, poets, soldiers, and all.'

Since our last Number issued from the press, that once dreaded name of the man who weakened the nations, who took, as a nest, the riches of the people, and made the earth to tremble, has utterly passed away; so as to give peculiar emphasis to the exclamation of Mr. Scott in reference to his political demise—'What is Bonaparte in the present day? Absolutely nothing.' There is some truth in the following reflexions, although they require to be qualified.

The French revolution, wild as it was, has left its marks. Louis XIV. left his character impressed on the age; the Greek and Roman warriors and statesmen did so. But Buonaparte has passed like a meteor; in no respect was he congenial. And this, I think, tells against his genius as well as his heart. Genius always joins itself at some point or other with the great mass of human feeling; but although unpermanent and unkindly, his effects were great when they existed. He put all in rapid circulation, and made a great house on the sand, which, though it did not, and could not stand, and in fact ought not to have stood, yet he employed many hands, and afforded shelter to many inhabitants. Though much mischief was worked up in what he did, yet in Italy we see evident traces, that, with regard to this country, the assertion is true, which appears to me more than problematic in regard to France, namely, that he would have been succeeded by something better, that would have taken advantage of what he had done by power, to turn it to the advantage of principles. He was producing the union of Italy, not intentionally, for he was as jealous of this as any Austrian, Pope, or Bourbon; and in making *French Provinces* of the fairest and most classical part of Italy—in making the French language official at Rome and Florence, he did enough to curse himself for ever; but the name of the kingdom of Italy, the frequency of communication, common service in the army, public improvements—these were all tending to produce the spirit of union: he was training Italians to arms, and rousing them from sloth and enervation to glory and ambition. The fruits of all this would have been seen in their gaining their independence, or at least in their making such a struggle for it, that the Spanish diversion would have been nothing to that in Italy.' pp. 302, 303.

It is not, however, true, that 'he has left nothing behind him:' these sweeping propositions are seldom just. He has left traces of his ambition on the judicature, the civil institutions, and the social character of the French, which will not soon be effaced. And, reduced as he now is to nothingness, unfelt and almost unnoticed as has been his silent disappearance from the world, he has erected for himself in the Simplon, a more splendid monument than ever protected the ashes of preceding despot, and he has an island for his cenotaph.

Our limits will not admit of our noticing very particularly the *Essay on French Literature*. It does great credit to Mr. Scott's taste and information, and forms a valuable appendix to the volume. He charges the French with being 'wanting in imagination,' and in support of his opinion adduces the remark of M. Cabanis, a late French writer, that the French tongue 'is poor in words that are necessary to the display of the imaginative faculty.' This fact would seem to be almost decisive. Hence, they have themselves no poetry, and their critics run down Shakspeare, because they cannot understand him. Voltaire was, perhaps, equally sincere in regarding the poetry of

the Hebrew Scriptures as made up of *galamati*as. The following remark may be new to some of our readers.

‘ One of our living poets has noticed the influence of the Old English translation of the Scriptures, committed as it is to every body’s hands, on the public taste. It is probably to this, more than to any thing else, that we are indebted for the force of imagination and habit of contemplation discoverable in the body of our people. The sublimities of the original have been, amongst all our ranks and classes, the object of daily thought; and their admiration has been trained to “the height of this great argument.” Indeed I know of no more certain proof of a small, vain, egotistic, and shallow spirit, than an insensibility to the magnificence that abides within the clouds and shadows of the Hebrew compositions. I am here alluding to them only as a test of *good taste*; in this respect they try all the higher qualities of perception and feeling.’ pp. 451—2.

Art. VIII. *The Character and Reward of the Faithful Minister.* A Sermon occasioned by the Death of the late Rev. John Berry. By J. A. James. 8vo. pp. 44. Birmingham. 1821.

FUNERAL sermons are, perhaps, next to ordination sermons, the most fugitive of this fugitive class of publications. We do not think it worth while to except such compositions as Howe’s beautiful sermon on the death of Queen Mary, or the more than rival production of the first pulpit orator of our own day on the death of the Princess Charlotte. But, in general, this description of sermons, even when occurring in the collected works of eminent authors, is found the least attractive part of their contents; and when published singly, they are apt to excite little interest beyond the circle of private friendship. The celebrity of the Preacher in the present instance, will, happily, secure a more extended circulation for the instructive record which this sermon contains, of the rare though not shining virtues of this exemplary minister. The portrait which Mr. James has given us of his deceased friend in the following paragraphs, presents a most pleasing illustration of the Christian character.

‘ His *conduct* partook much of the *mild and gentle virtues* of christianity. He was a man of *peace* and lover of concord. For peace he would always have sacrificed almost every thing but principle. A lovely disposition this, and the more valuable on account of its rarity. —What a world we should live in if every one were to cultivate, as our deceased friend unquestionably did, that “charity which beareth all things, believeth all things, hopeth all things, endureth all things.”

‘ Next to his inoffensiveness, and nearly allied to it, was his distinguished *prudence*. I know no one who walked through life with more cautious circumspection. He never by rashness or impetuosity plunged himself into difficulties, or involved himself or his friends in vexatious contests. He was never called to make humiliating con-

cessions or disgraceful retreats. Prudence is necessary for all, but as a ministerial qualification, it is next in importance to piety itself. For want of it the strongest powers of mind are often useless; by the help of it even the feeblest might do great good. Unfortunately it is looked upon as a low and grovelling virtue by some men; as a mere weight on the wing of genius.

'Candour was certainly amongst the excellences of our departed friend. During the sixteen years acquaintance that I have had with him, I know not that in one single instance I ever heard him speak voluntarily to the disadvantage of another, and if he has been obliged to admit a fault, it was in a way that showed him to be most remote from the love of censure.

'How humble he was, you all know who were in the habit of observing his deportment. With a mind well stored with learning and the various reading of half a century, he possessed the modesty and unobtrusiveness of a child. He delivered his opinion in the company of those who might have sat at his feet to receive instruction, with the diffidence of a youth that had not passed his novitiate.'

Mr. James is too well known as an orator, to render it necessary for us to say any thing respecting the style of the present discourse. Indeed, unless a sermon presents matter for discussion, we consider ourselves as absolved from the invidious task of criticism. As a preacher, there are few to whom, in the present day, the language of the prophet would be more applicable: "And lo! thou art unto them as a very lovely song of one who hath a pleasant voice, and can play well on an instrument." It is natural, when persons have been so pleased, to wish to have the notes of the melody; but the voice is not there. Judging by the effect which Mr. James knows so well how to produce, we should, in despite of our own judgement, conclude, that his highly florid style was the best adapted to the pulpit; but a written discourse is like an engraving which gives only the outline without the colouring—the colouring of which words are susceptible from a powerful or animated delivery. It is not as a writer that Mr. James's talents can be most advantageously estimated, or that he can be safely followed as a model.

For the same reason that the Spectator gives for looking first at the postscript in a lady's letter, we are apt to glance at an Author's notes. At page 41, after remarking that Mr. Berry always regretted having rendered himself so dependent on the use of notes in preaching, Mr. James adds:

'It would be a matter most deeply to be deplored, if the practice of reading their sermons, instead of freely delivering them, should ever again become common, of which there is no small danger, from the example of some eminent preachers in the north. That one exalted mind here and there should be able to convert even this appendage like Saturn his ring, into a part of their splendour, is no reason why minds of less force should attempt the experiment. The slavish

perusal of even a good sermon would, in many cases, surround it with a dense atmosphere through which its beauty would but dimly appear. What would Spencer have been had he read his discourses? I believe the practice, if not confined to England, prevails far less on the Continent than here. Let it not be thought there is no alternative between writing and mere *extemporaneous effusions*, poured forth at random, and without forethought. Many who never take a line with them into the pulpit, study their sermons with as much care as those who read every syllable. Admitting that a sermon can be read with greater verbal accuracy than one delivered without notes, it should at the same time be remembered, that what is gained in accuracy is lost in impression.'

It is with no view of controverting Mr. James's recommendation, or of attempting to decide the point, that we have referred to this note; but we confess that we learn with no small surprise, that there is any danger of such a practice as the one alluded to, becoming common. To read a sermon as Dr. Chalmers reads his, we really believe to be an attainment as rare and as difficult as to preach extemporaneously like Mr. James. And for this reason, as well as on account of the previous labour which it involves, we entertain no apprehension that the Dr.'s example will be very extensively followed. But is it quite fair to speak of 'the slavish perusal' of a good sermon in such a reference? If the eminent preachers referred to never desert their notes, yet, they find themselves by no means so fettered as not to be at liberty for the utmost energy of manner; and the style in which they wield their written discourses, must be allowed to deserve a higher name than mere perusing. In hearing the eminent individual more particularly designated, we conceive that *nothing* 'is lost in impression.'* We repeat, that to be able to read well, is a very rare attainment, and one which we regret should be apparently so little cultivated in our Dissenting academies. What Spencer would have been had he read his discourses, we will not pretend to say; but we have been informed, on the best authority, that the peculiar charm of his delivery was in nothing more conspicuous than in his impressive and eloquent manner of *reading* the Scriptures,—so much so as to give the most familiar chapters the effect of comparative novelty.

There are many reasons, however, why a preacher of considerable pulpit talents might not succeed as a reader of sermons. In the first place, there is a strong, and, we humbly conceive, an unreasonably strong prejudice in most congregations against the shadow of a note-book. Secondly, it is very

* We might also refer to the late Mr. Toller, of Kettering, as another eminent instance in point.

possible, that a preacher's extemporaneous style should be much better than that of his precomposed discourses, and that his written sermons should, therefore, be positively inferior to his less studied effusions. Thirdly, if even he could write good sermons, he might not be able to read them with freedom or animation; for a good speaker may be a bad reader.

Still, there are some advantages on the side of reading, at least in the earlier stages of the ministerial career. The habit of writing is confessedly favourable to the formation of solid judgement and correct taste.* It is not less conducive to the inestimable habit of industry. The very time which it occupies, imposes a beneficial seclusion from the social circle. The attainment of reading is, as we have already hinted, a most important one, since the public reading of the Scriptures will never, we trust, be looked upon as a subordinate part of the services of the Sabbath. Add to this, that were it considered as lawful for a young man to preach from notes, he would be less exposed to the temptation of sacrificing every consideration to the all important attainment of fluency. We think it very possible that some young men of more than average talent, and real modesty and piety, may have been lost to the Dissenters by the rigid exaction of extemporaneous delivery. Whereas, were a different practice tolerated in the novice or the timid, it by no means follows that the individual would remain for life dependent upon notes. If the instance of the venerable person whose ingenuous confession is mentioned by Mr. James, may be hung up in *terrorem* on the one hand, we may, on the other hand, refer to several living instances of useful, popular, and highly impressive preachers in the Established Church, who, having commenced their public ministrations with delivering written sermons, have gradually rendered themselves independent of any such assistance.

* In the memoir of the life of Dr. Dwight, we are informed by his Biographer, that after his appointment to the office of Professor of Theology, he began to turn his attention to writing his sermons at length. One of his reasons for adopting this practice is very much to the purpose of the above remarks. He had observed an increasing attachment, in some parts of the country, to 'a florid and highly embellished style of composition; in his own view, owing to a vitiated taste; involving a substitution of ornament for thought, and of sound for sense; and wholly subversive of the very end of preaching. This mode of writing was gaining popularity among his own pupils; and he felt desirous as far as possible to counteract it. Knowing the efficacy of a teacher's example on the conduct of those under his care, he determined carefully to avoid every thing of this nature in his own Discourses; and to subject his mind, naturally fond of imagery, to a severer discipline than it would submit to in the moment of extemporaneous effort.'

It appears to us, that no general rule can with safety be laid down respecting the delivery of sermons. 'Whate'er is best administered, is best.' Many ministers, we believe, are in the habit of writing out their sermons at length, and delivering them *memoriter*. We scarcely know whether this faculty is an enviable one, since the double labour involved in this mode of delivery, presents an almost irresistible temptation to dispense with the fatigue of original composition. Such persons find it scarcely more difficult to commit to memory a sermon of Saurin's or Cooper's, than their own. And where is the harm, it may be said, of having recourse to the works of others? We know of but two objections to the practice: first, that it may seem to border on deception; and, secondly, that a frequent recurrence to what ought at most to be only an occasional resource, infallibly engenders that most fatal of intellectual diseases—indolence.

This mode of preparation for the pulpit, does not come within Mr. James's description, who opposes '*writing*' absolutely, to 'extemporaneous effusions.' Now, without writing, we concede that it is very possible to study very sedulously, and to bestow much forethought both on the matter and the expression of a discourse. It would indicate a sad deficiency either of information or of candour, to imagine that those who, in the strictest sense, preach extemporaneously, preach without serious premeditation or 'at random.' We concede further, that there are many persons eminently qualified for the work of the Christian ministry, whose natural talents render them, to a more than ordinary degree, independent of all artificial training, and discharge them from the necessity of a laborious attention to the rules of written composition. There is a natural eloquence which may be tamed, but is seldom improved by study. All this we concede. But then, Mr. James well knows, that many young preachers who do not fairly come within this line of exception, do *not* 'study their sermons with as much care as those who read every syllable.' And we have heard the plea urged, that the engagements of the Academy did not allow time for such previous study. We have heard this admission made with unaffected regret, by those who found themselves forced to rely on their powers of extemporaneous composition, or of memory. And it is quite certain, that much is often spoken, which the speaker would not have ventured or been satisfied to write. These remarks, we are aware, will go but little way towards determining which is, abstractedly, the best mode of delivery; but this, be it remembered, we disclaimed, at the outset, any intention to attempt to pronounce upon. For our own parts, we set so high a value upon both good reading and good speaking, and yet think good preaching a thing so distinct from both, that our preference for either mode is merged in the superior consideration of the use which is made of it.

Art. IX. *Æsop in Rhyme*, with some Originals. By Jefferys Taylor, Author of *Harry's Holiday*. With an Engraving to each Fable. 12mo. pp. 127. London. 1820.

WE doubt whether our old friend *Æsop* has hitherto had due honour paid him by our countrymen. Since the Rev. Dr. Samuel Croxall undertook to be his commentator, neither poet nor divine that we recollect, has cared to make his matchless apologues the text of paraphrase or illustration, either in prose or rhyme. *La Fontaine* is not only still unrivalled, (as, indeed, he is likely to remain,) but stands without competitor. An imitation of the inimitable Frenchman is, we see, advertised, of the merits of which we are unable at present to speak; but *Æsop*, in the mean time, has remained in the humble form of a school edition, with no other adornments than indifferent wood-cuts, and in all the bareness of naked prose.

We very highly commend Mr. Jefferys Taylor for this spirited attempt to do the old Moralist the honours at once of graphical and metrical illustration, in a style which does great credit to the joint efforts of the poet and the artist. The designs are highly *narrative*, if we may so apply the epithet, and some of them have great humour. The versification is easy and ingenious, often exhibiting a considerable degree of epigrammatic point, and laying claim to the undefinable charm of *naïveté*. The 'moral' has sometimes a turn given to it that is quite original. For instance.

‘ THE ASS IN THE LION’S SKIN.

‘ An ass, who imagined his virtues neglected,
And saw that his talents were little respected;
Supposing folks judged of his worth by his skin,
Resolv’d the first good one he saw to creep in.

‘ Soon after, he found the fine coat of a lion;
“O! this,” thought the ass, “by all means I will try on.”
Which at last he contriv’d to throw over his shoulders;
“Now,” said he, “with what awe shall I strike all beholders.”

‘ Then he went to a pond, to survey himself in it,
And when he had stay’d to adjust it a minute,
Had had the last look, and felt sure it would do,
To his neighbours he hasted, to make his *debut*.

‘ “Dear! now,” said the beast, “how provoking it is,
Not a soul’s to be seen such a fine day as this!”
—I wish, though, it would not hang over one’s eyes;
I must try to procure one that’s nearer my size.”

‘ Just after, he met a stray pig in the road,
So he look’d as terrific and fierce as he could:
But instead of his shewing the smallest dismay,
The pig only grunted, and kept on his way.

' He next saw a fox, and, to fright him the more,
He tried, when they met, like a lion to roar :
" Ah !" said Reynard, " think not for a *lion* to pass,
While you act like a donkey, and bray like an *ass*."

' Vulgar people well drest will be sure to be known ;
For the moment they *speak*, their vulgarity's shown.

' THE FOX AND THE CROW.

' Crows feed upon worms; yet an author affirms,
Cheshire cheese they will get if they're able;
" For," said he, " I well know, one unprincipled crow
Once purloined a large piece from my table."

' Then away darted she, to the shade of a tree,
To deposit the booty within her ;
But it never occur'd to the mind of the bird,
That a *fox* was to have it for dinner.

" " How many a slip, 'twixt the cup and the lip,"
(Excuse me, I pray, the digression),
Said a fox to himself, " I can share in the pelf,
If I act with my usual discretion."

' So said he, " Is it you ? pray, ma'am, how do you do,
I have long wish'd to pay you a visit ;
For a twelvemonth has pass'd, since I heard of you last,
Which is not very neighbourly, is it ?"

' " But dear madam," said he, " you are dining, I see ;
On that subject I'd ask your advice ;
Pray, ma'am, now can you tell, where provisions they sell,
That are not an extravagant price ?"

' — " Bread and meat are so dear, and have been for a year,
That poor people can scarcely endure it :
And then *cheese is so high*, that such beggars as I,
Till it falls, cannot hope to procure it."

' But the ill-behaved bird did not utter a word,
Still intent on retaining her plunder ;
Thought the fox, " It should seem, this is not a good scheme,
What else can I think of, I wonder ?"

' So said Reynard once more, " I ne'er knew it before,
But your feathers are whiter than snow is !"
But thought he, when he'd said it, " she'll ne'er give it credit,
For what bird is so black as a crow is."

' " But I'm told that your voice is a horrible noise,
Which they say of all sounds is the oddest :
But then this is absurd, for it never is heard,
Since you are so excessively modest."

' "If *that's* all," thought the crow, "I will soon let you know
That all doubt *on that* score may be ended."
Then most laughably piped the poor silly *biped*,
When quickly her dinner descended!

' If this *biped* had not been so vain and conceited,
She would not by the fox quite so soon have been cheated;
But perhaps the term *biped* to some may be new,
'Tis a two-legged creature—perchance it is *you*.'

The story of the Chameleon has often been told, but never
with more spirit and conciseness than by the present Author.
With this we must take our leave of him, cordially recom-
mending his rhymes to our readers.

' Two friends, B and A, were disputing one day,
On a creature they'd both of them seen;
But who would suppose the debate that arose,
Was whether t'was scarlet or green?
' Said B, "If you're right, I will own black is white,
Or that two, with two added, make eight;"
' And so will I too," replied A, "when you show
That that creature is green as you state."
' "Sir, it was, I maintain; I affirm it again:
Am I not to believe my own eyes?"
' It was not," replied A, "it was scarlet, I say,
Which none but a madman denies."
' Then said C, "My good fellow, you'll find it is yellow,
You surely have never been near it:"
' That cannot be true, for I'm certain 'twas blue,"
Said another who happened to hear it.
' "O! said D, "it's absurd! if you'll credit my word,
The creature was brown as a berry:"
' Not brown, Sir," said Jack, "when I saw it, 'twas black;"
Then the neighbours began to be merry.
' "Come," said E, "hold your tongue, you are all of you wrong,
Or, at least, you are none of you right.
Then a box he display'd, where the creature was laid,
When this marvellous lizard was white!
' Good people," said I, "a chameleon's dye,
He can change any colour to suit;
Now if this had been known, all must candidly own,
You would not have commenced the dispute."

' This great altercation show'd small information,
As such disputes constantly do;
For ignorant minds, one most commonly finds,
Are excessively positive too.'

Art. X. *Select Female Biography*; comprising Memoirs of Eminent British Ladies, derived from original and other authentic Sources. 12mo. pp. 331. Price 6s. 6d. London. 1821.

THIS collection contains the following twenty-four biographical articles: Mrs. Ann Askew. Lady Jane Grey. Mrs. Hutchinson. Lady Elizabeth Brookes. Lady Catharine Courtin. The Countess of Warwick. The Countess of Suffolk. Lady Rachel Russell. Miss Margaret Andrews. Queen Mary II. Mrs. Rowe. Lady Elizabeth Langham. Lady Cutts. Lady Elizabeth Hastings. Mrs. Carter. Miss Talbot. Miss Hamilton. Miss Hurdis. Miss Elizabeth Smith. The Dairyman's Daughter. Miss Caroline Symmons. Miss Maria ———. The Princess Charlotte. Miss Ann Kemp Ward.—Some of these are 'abridged from the unpolished pages of a valuable old work,'—Gibbons's *Memoirs of Pious Women*; others from the published memoirs of the individuals. The Memoir of the Princess Charlotte consists chiefly of extracts from the Sermon of the Rev. Robert Hall, on the death of her Royal Highness. Two of the articles are original. On these it would be invidious to pass any critical remark, as they are indebted for insertion to the partial estimate of affection, and occupy no great space. It is a common, and a pardonable illusion, which leads us to mistake what is lovely for something anomalous, and to dwell on what has strongly excited us, as in itself extraordinary. One can scarcely forbear to smile, however, at the details which are thought remarkable enough to be recorded as proofs of rare endowment; details which, had the young person been so unfortunate as to reach maturity, would have been forgotten.

The merits of the present selection as a whole, speak for themselves. The memoirs are neatly drawn up, and the volume will form a useful and acceptable present.

Art. XI. *A Clue for Young Latinists, and Non-Latinists*, to trace the original Forms and Signification of Nouns and Verbs, from their Terminations, alphabetically arranged, with explanatory References to the Grammar. By John Carey, LL.D. 12mo. pp. 68. London. 1821.

DR. CAREY has distinguished himself in the useful and honourable labour of facilitating the progress of beginners, by several judicious expositions of the difficulties of classical composition. His collections on Latin Prosody, of which a third and much improved edition now lies before us, are comprehensive, and are expressed in distinct and intelligible language; a quality not always to be found in treatises on quantity. He has, besides this larger digest, recently published two small works,

admirably suited for prompt reference, and well adapted to the wants of the young student. His illustrations of the Eton Prosody form a most useful *vade-mecum*; and his *Clavis Metrico-Virgiliana* will save the plodding school-boy many a desponding sigh. The present little publication is of the same unpretending but available description, and will assist the beginner in extricating himself from entanglements often exceedingly vexatious, and consuming very unprofitably much valuable time. The title and the following short extract from the prefatory notice, will sufficiently explain the object of the book.

• The plan is simple, and so obvious at first sight, that a single instance will be sufficient to exemplify its application and use.—Suppose, then, the young Latinist, or the Non-Latinist, to meet with the word *Pugnavissemus*: on turning to the termination AVISSEMUS in its alphabetic place, he will at once find that it is the first person plural of the pluperfect subjunctive, from *Pugno*, of the first conjugation. But suppose, on the other hand, that he should mistake the point of division between the radical letters and the grammatical termination—and, instead of looking for AVISSEMUS, should direct his attention to ISSEMUS, EMUS, or even the single syllable, MUS, or US—he will, under any of those heads, find references, to guide him in his search.' pp. iii. iv.

In addition to these terminations, Dr. Carey has inserted (and this we think a valuable enlargement) those antique forms of declension and conjugation which frequently occasion so much bewilderment to inexperienced Latinists. He has also appended useful remarks, explanatory of some perplexing peculiarities of the gerunds and supines.

Art. XII. *An Italian and English Grammar*; from Vergani's Italian and French Grammar: with Exercises, Dialogues, &c. Corrected and improved, by M. Piranesi. Arranged, &c. with Notes and Additions. By M. Guicheney. 12mo. pp. 222. London. 1820.

WE have heretofore examined not a few of the best introductions to this beautiful tongue, and have never met with any one for which we should have been willing, all things considered, to part with the old and excellent Grammar of Veneroni. The present little volume, however, appears to us entitled to equal approbation, and, on some accounts, to preference. The Compiler has adapted to English use, the method of grammatical initiation and improvement, which had been originally prepared for the French nation by MM. Vergani and Piranesi. He has shewn his judgement in omitting such definitions and explications as are familiar to every person of respectable education, and which are, therefore, cumbersome and useless in an introduction to a language which scarcely any persons can be supposed to culti-

vate, except those who have a previous knowledge of Latin or French. The order is natural, the expression precise and brief, the display of paradigms clear and striking, and the succession of Exercises is well adapted to familiarize and fix what has been didactically laid down. The classical scholar who studies Italian *proprio marte*, having chiefly or only in view the delight and instruction of reading works in that language, will here have every thing that he wants, presented in a luminous manner, and without the too common load of redundancies : at the same time, this work will be found not the less suitable for the instruction of those who have the additional advantage of a judicious master.

Art. XIII. *Remarks on the Internal Evidence of the Truth of Revealed Religion.* By Thomas Erskine, Esq. Advocate. Third Edition, corrected and enlarged. 12mo. Edinburgh, 1821.

THIS little volume will not disappoint those whom the name of the Author may induce to peruse it. Without the affectation of eloquence, it exhibits the primary evidence in support of Revealed Religion with much force, feeling, and clearness. It ought, perhaps, to be considered as addressed to those whose minds are habituated to continuous thinking, rather than to the wider class of readers ; the style, however, is far from being abstruse. But, in fact, argumentative books which are designed to be popular, must differ greatly, both in manner and in matter, from what might be the direct and undisturbed product of a cultivated and comprehensive mind. If such writings aim at brevity, it must be not by terseness and condensation, but by neatness and selection ; or if they are more voluminous, the bulk must be furnished not by fulness, but by digression.

‘It is evident,’ says the Author in his introductory chapter, ‘that a man may be a very useful member of this world’s society, without ever thinking of the true relation in which he stands to the beings about him. Prudence, honourable feelings, and instinctive good nature, may insure to any man, in ordinary times, an excellent reputation. But the scene of our present contemplation lies in the spiritual universe of God, and the character that we speak of must be adapted to that society.’ We cannot but believe that true moral perfection contains the elements of happiness in that higher state ; and therefore, we cannot but believe, that that view of our moral relations, and of the beings to whom we are so related, which leads to this moral perfection, must be the true view. But if the attainment of this character be the important object, why lay so much stress upon any particular view ? The reason is obvious : we cannot, according to the constitution of our nature, induce upon our minds any particular state of moral feeling, without an adequate cause. We cannot feel anger, or love, or hatred, or fear, by simply endeavouring so to feel. In order

to have the feeling, we must have some object present to our minds, which will naturally excite the feeling. Therefore, as moral perfection consists of a combination of moral feelings (leading to correspondent action), it can only have place in a mind which is under the impression, or has a present view of those objects which naturally produce that combination of feelings.

'The object of this Dissertation is, to analyse the component parts of the Christian scheme of doctrine, with reference to its bearings both on the character of God and on the character of man; and to demonstrate, that its facts not only present an expressive exhibition of all the moral qualities which can be conceived to reside in the Divine mind, but also contain all those objects which have a natural tendency to excite and suggest in the human mind, that combination of moral feelings which has been termed moral perfection.

This passage sufficiently explains the design of the Writer. We think, however, that the subsequent reasoning would have been presented to the reader with much more effect, if the precise ground on which an appeal to the internal evidence is rested, had been more clearly defined at the commencement of the Essay. The following paragraph is liable to cavils or to perversions.

'If the actions ascribed to God by any system of religion, present a view of the Divine character which is at variance with the idea of moral perfection, we have no reason to believe that these are really the actions of God. But if, on the contrary, they have a strong and distinct tendency to elevate and dilate our notions of goodness, and are in perfect harmony with these notions, we have reason to believe that they may be the actions of God; because they are intimately connected with those moral convictions which form the first principles of all our reasoning on this subject.'

The explanation, or limitation, with which this too loosely stated principle should have been accompanied, might easily have been found in the simile which the Author introduces in the commencement of his Essay. In order to shew how a narration of facts may command belief, independently of external evidence, and even in the face of suspicious circumstances attending the external evidence of such a narration, he supposes—

'that the steam-engine, and the application of it to the movement of vessels, was known in China in the days of Archimedes; and that a foolish lying traveller had found his way from Sicily to China, and had there seen an exhibition of a steam-boat, and had been admitted to examine the mechanical apparatus of it,—and, upon his return home, had, amongst many palpable fables, related the true particulars of this exhibition:—what feeling would this relation have probably excited in his audience? The fact itself was a strange one, and different in appearance from any thing with which they were acquainted. It was also associated with other stories that seemed to have falsehood stamped on the very face of them. What means, then, had the hearers of distinguishing the true from the false? Some of the rabble might probably give a stupid and wondering kind of credit to the

whole; whilst the judicious but unscientific hearers would reject the whole. Now, supposing that the relation had come to the ears of Archimedes, and that he had sent for the man, and interrogated him, and, from his unorderedly and unscientific, but accurate specification of boilers, and cylinders, and pipes, and furnaces, and wheels, had drawn out the mechanical theory of the steam-boat,—he might have told his friends, The traveller may be a liar; but this is a truth. I have a stronger evidence for it than his testimony, or the testimony of any man: it is a truth in the nature of things. The effect which the man has described, is the legitimate and certain result of the apparatus which he has described. If he has fabricated this account, he must be a great philosopher. At all events, his narration is founded on an unquestionable general truth.'

In order to see the limitations with which the Author's fundamental principle should have been accompanied, nothing more is necessary than, with a change of terms, to make an application of it to the case he here adduces in illustration of his argument. For instance, we may suppose a sceptical philosophist to have said, If the effects ascribed to a mechanical apparatus are at variance with our ideas of the laws of chemical agency, or mathematical relations, we have no reason to believe that such an apparatus has ever actually been in operation. The reply to such an objector would be properly made by asking him, With *whose* ideas of chemical agency, or mathematical relations, is the description of this Chinese machine at variance? With *your* ideas. But this petulant rejection of the traveller's narrative, because it offends your system of philosophy, requires you to make out your pretension to an absolute knowledge of the whole world of nature, and of all possible mathematical relations. When you have done this, if the shadow of uncertainty shall still seem to rest upon a *single point* of the vast circle of your pretended omniscience, this machine may actually exist, although *you* deem it an absurdity. In that case, the real difference between you who reject the narrative, and the vulgar who give it a stupid credence, is this; that their credulous ignorance leaves them at least in passive possession of the truth, while your presumptuous ignorance ensures your continuance in error. The objector, however, would not have been so easily silenced: he would have pursued his jests and his demonstrations, alternately, until he had made the timid and the half-wise ashamed of being seen to listen to the traveller, and until he had barred the possible access of truth to his own mind, by some concise formula of incurable obstinacy, such as this; that, to believe the fable of the steam-boat, would be as absurd as to believe, that three are one, and that one is three.

But, if Archimedes is supposed to have come to a different conclusion on the subject, it would have been attributable, not

so much to his actual knowledge at the moment of commencing the inquiry, as to that habitual modesty which attends an enlightened consciousness of ignorance, and which renders comprehensive minds always accessible to new and strange ideas. In fact, Archimedes would have learned *from the invention itself*,* as described to him, those *new principles* of chemical and mechanical science, by which he would afterwards have perceived that the description, whether or not it were true in fact, was true in theory.

Thus, Christianity itself sheds the light by which it is judged. Upon the world at large, it has shed the light by which its more obvious excellencies are perceived and acknowledged; and it has even shed all the light which has gleamed from the weapons of its adversaries. But, to perceive the harmony of the Divine character and conduct, as developed in the 'actions ascribed to God' in the Christian system, it is necessary already to have received life and vision from its influence. It is true, that a general assent to the Divine authority of Christianity is ensured by the force and clearness of the appeal which it makes to the dictates of conscience. And, as a matter of fact, it can hardly be doubted, that the assent which is yielded to the truth of Christianity, whether it be more or less sincere and effective, is, in a hundred cases to one, actually produced, not by the external, or historical evidence, but by that internal, or moral evidence which the sacred writings contain within themselves. We imagine that the historical evidence is recurred to, or rested on, by very few persons, except those in whom the sophistications of literary habits, have impaired or destroyed the instinctive perspicacity of the mind, and rendered it little susceptible to the natural and just impression of moral evidence. In such instances, which are of frequent occurrence in the educated classes, even where the separate powers of the mind may be found in the highest state of culture and efficiency, the *integral* power or force of the mind is so far debilitated, that, with a painful appetite, it is perpetually seeking the stimulus of some irresistible proof.

So far, then, as it regards the maintenance of the general authority of Revelation in the world, that internal or moral evidence which is appreciable by the mass of mankind, may safely be left to contend with all the sophisms of infidelity. But, if men are invited to judge of those principles or facts which are beyond the range of natural religion, and if they are called to determine, 'what actions may or may not be ascribed to God,' it must be remembered that both their ignorance of the Divine nature, and the perversion of their minds, render them utterly in-

* In conformity with the acknowledged principle—*artes inventiendi solidas et veras adolescere et incrementa sumere cum ipsis inventis.*

competent to the task. They must first have learned, by a cordial reception of Christianity, the rudiments of the spiritual world, before they are fitted to perceive that harmony between the Divine character and conduct, upon which the force of the argument is here made to rest.

As we recommend this little volume to the perusal of our readers, we need not give a further account of its contents ; but only add a single quotation.

“ When a man has brought his judgement down to the level of his character, and has trained his reason to call evil good and good evil, he has gained a victory over conscience, and expelled remorse. If he could maintain this advantage through his whole existence, his conduct would admit of a most rational justification. But then, his peace is built solely on the darkness of his moral judgement ; and therefore, all that is necessary in order to make him miserable, and to stir up a civil war within his breast, would be to throw such a strong and undubious light on the perfect character of goodness, as might extort from him an acknowledgment of its excellency, and force him to contrast it with his own past history and present condition. Whilst his mental eye is held in fascination by this glorious vision, he cannot but feel the anguish of remorse ; he cannot but feel that he is at fearful strife with some mighty and mysterious being, whose power has compelled even his own heart to execute vengeance on him ; nor can he hide from himself the loathsomeness and pollution of that spiritual pestilence which has poisoned every organ of his moral constitution. He can hope to escape from this wretchedness, only by withdrawing his gaze from the appalling brightness ; and in this world, such an attempt can generally be made with success. But suppose him to be placed in such circumstances that there should be no retreat—no diversity of objects which might divert or divide his attention—and that, wherever he turned, he was met and fairly confronted by this threatening Spirit of Goodness,—it is impossible that he could have any respite from misery, except in a respite from existence. If this should be the state of things in the next world, we may form some conception of the union there between vice and misery. Whilst we stand at a distance from a furnace, the effect of the heat on our bodies gives us little uneasiness ; but, as we approach it, the natural opposition manifests itself, and the pain is increased by every step that we advance. The complicated system of this world’s business and events, forms, as it were, a veil before our eyes, and interposes a kind of moral distance between us and our God, through which the radiance of his character shines but indistinctly, so that we can withhold our attention from it if we will : the opposition which exists between his perfect holiness and our corrupt propensities, does not force itself upon us at every step. His views and purposes may run contrary to ours ; but, as they do not often meet us in the form of a direct and personal encounter, we contrive to ward off the conviction that we are at hostility with the Lord of the Universe, and think that we may enjoy ourselves in the intervals of these much dreaded visitations, without feeling the necessity of bringing our habits into

a perfect conformity with his. But when death removes this veil, by dissolving our connexion with this world and its works, we may be brought into a closer and more perceptible contact with Him who is of purer eyes than to behold iniquity. In that spiritual world, we may suppose, that each event, even the minutest part of the whole system of government, will bear such an unequivocal stamp of the Divine character, that an intelligent being of opposite views and feelings, will at every moment feel itself galled, and thwarted, and borne down by the direct and overwhelming encounter of this all-pervading and almighty mind.'

We need hardly add, that the Author's opinions are what are usually termed evangelical.

Art. XIV. *Narrative of a Voyage to the Spanish Main, in the Ship "Two Friends;" the Occupation of Amelia Island, by M'Gregor, &c. Sketches of the Province of East Florida; and Anecdotes illustrative of the Habits and Manners of the Seminole Indians: with an Appendix, containing a Detail of the Seminole War, and the Execution of Arbuthnot and Ambrister. 8vo. pp. 328. Price 9s. London. 1819.*

THE wild speculations which have sent so many high and restless spirits to misery and a grave in the swamps and wastes of South America, seem, at the present time, to be chastised into a temperate estimate of the unprofitable sufferings inevitably attendant on their romantic wanderings. The chain of evidence is too extended and consistent to admit of any plausible doubt respecting the sanguinary dispositions with which the war of liberty, as it is called, is carried on, or the entire absence of moral and military principle in the modes of conducting this predatory and piratical contest. But, previously to the ascertainment of these disgraceful circumstances, there was much in the general aspect of the strife, to excite the ardent feeling of the army of martial adventurers thrown upon society in idleness and poverty by the cessation of hostilities in Europe. Eager to escape from the miseries of half-pay, and, in some instances, actuated by a generous sympathy with a cause apparently pure and glorious, numbers of these gallant, but unthinking men, listened to the attractive delusions held forth by interested and unprincipled individuals, and rushed headlong on a career of privation and disease, terminating in miserable death. Some of the few who have been fortunate enough to escape, have told their melancholy tale; and the salutary effect has been, to put an effectual stop to these insatuated proceedings. The Author of the present volume has added his confirmation to the mass of testimony already before the world; and it must be admitted, that he has given proof of ability in the management of his materials. He should, however, have been aware

that, in a story of desperate enterprise, romantic circumstance, and hazardous deliverance, a distinct and direct authentication is indispensably requisite; and that, with every disposition to place confidence in the veracity of the Writer, a feeling of uncertainty will inevitably connect itself with the concealment of his name.

In 1817, a party of fine young men, deceived by the boundless promises of individuals styling themselves the accredited agents of the Republic of Venezuela, embarked, to the number of eighty, on board the *Two Friends*, with extravagant expectations, splendid uniforms, and a slender sea-stock. Their provisions were of the most unpalatable description; rancid salt meats purchased at the sales of condemned naval stores, mouldy biscuit, and transparent pigs, are enumerated among the delicacies provided for the consumption of these craving warriors. In this condition, they arrived at Madeira, where they succeeded in procuring more substantial fare; but their conduct on shore was so outrageous as to expose them to considerable hazard, and to render the condition of succeeding visitors much more unpleasant, owing to the strict regulations adopted in consequence.

Their arrival at the island of St. Thomas, dissipated all their golden dreams of wealth and aggrandisement, by awakening them to the conviction that they had been made the dupes of a gross and infamous deception. They had been instructed to present themselves before the confidential agent of the Venezuelan Republic, and to await from him their further destination, receiving at the same time a stipulated sum in liquidation of the expenses of their outfit. It was soon found, that no such officer resided on the island, and that the representations of the flourishing state of affairs on the Spanish Main, were equally veracious with the other assurances which had been so liberally advanced in the entire absence of all substantial encouragement. Their situation was now wretched in the extreme: few of them had any pecuniary resources, and the charity of the Danish officers and merchants had been previously pressed upon most heavily by the assistance afforded to a previous debarkation of a similar kind. Their last hope lay in the claim that they had upon the captain of the *Two Friends* for a further conveyance to Angostura, the seat of the insurgent government; but even this was now taken from them by the clandestine departure of the ship, which sailed in the night without discharging the harbour dues, carrying with her the clothes and equipments of several of those who were left behind. In these disastrous circumstances, it was determined by the Writer of this volume and some of his comrades, to procure a passage to Amelia Island, with the view of enlisting under the banners of M'Gregor. This commander having quitted the service of Bolivar and the Republic of Venezuela, had obtained

the assistance of a few American adventurers, and made himself master of Amelia, as a point from which he might advantageously extend his conquests over the whole of East Florida. This project failed, and M'Gregor was happy to escape from his difficulties by making over his acquisition to Aury, the well known captain of an insurgent privateer. When the Author of this narration reached Amelia, he found it under the government of the latter chief, with whom he speedily quarrelled, and intrigued very actively against him, for the apparent purpose of occupying his post. Failing in this scheme, after some further vicissitudes, he reached St. Augustine, the capital of the province; and though he had set out from England for the avowed purpose of aiding the patriotic cause, we find him accepting a grant of land from the governor of that fortress for the King of Spain, and offering his assistance in the recovery of Amelia to the Spanish dominion. After the government of the United States had felt the expediency of driving out the lawless bands who had taken possession of that important island, he revisited his old quarters, and seems to have enjoyed with much keenness, the opportunity of triumphing over his crest-fallen enemies. The subsequent details of the proceedings of Aury and M'Gregor, have been rendered uninteresting by later events; and we shall decline following the Writer through his comments on the melancholy transaction connected with the execution of Arbuthnot and Ambrister by the orders of General Jackson. Against the latter, a strong case appears to be made out, but the statements are *ex parte*, and the language in which they are made, is extremely violent.

' This celebrated General Jackson possesses an extensive influence over the people of Kentucky and Tennessee, who believe him to be invincible in arms, and unequalled in courage. His defence of New Orleans against our ill conducted attack upon that city, has fixed in their opinions, his immovable, and imperishable fame. His conquests over the Creek Indians, and his notable exploit, in enticing ten of those unfortunates from their hiding place, under a promise of protection, and then delivering them up to be butchered by his followers, is another wreath in the chaplet of this hero.

' The passions of this man are of the most violent and barbarous character, despising, under every circumstance, the forms, and restraints of society, outraging decency on every occasion. During the defence of New Orleans, Judge Hall had directed the service of some process, which did not please this leader, who, forgetting the respect due to the judgement seat, and the character of the individual who presided, ordered a file of soldiers to remove him, saying he would arrest the president of the United States, if he should dare to interfere with his command. After the restoration of peace, the judge summoned the general to answer for a contempt of court, and fined him one thousand dollars, which was immediately paid by public subscrip-

tion. He is much addicted to gambling, particularly in horses; if he loses his money, and requires a further supply, he sends a cart to his plantation, for a load of negroes, who are thus exposed to the chance of changing masters, upon the hazard of the race. He has been known to challenge the owner because he asserted his horse had greater speed than the general's, in fine his extravagant follies, and his crimes, are without number, and disgusting in the recital.'

pp. 180, 181.

These imputations are possibly correct, but they cannot be implicitly received on the faith of an anonymous writer. The war against the Seminole Indians was pursued in that savage spirit of ferocity which has too uniformly distinguished these conflicts. The Aborigines combated with the unrestrained fierceness of barbarians; the more civilized assailants, with the vindictive and sanguinary feelings of men regardless of the sufferings of a race which they considered in no higher a character than that of wild beasts, fit only to be hunted down and exterminated. But the instances of perfidious cruelty cited in the present volume, cannot be admitted without authority. The following anecdote is so interesting in itself, and so creditable to the parties concerned, that we shall insert it here.

* A straggler from the militia of Georgia, named M'Krimmon, was captured by the Indians, and was about to be sacrificed to Indian vengeance; tied to the stake, the tomahawk raised to terminate his existence, no chance appeared of escape. At that moment Milly Francis, the daughter of Hidlis Hadjo, placed herself between the executioner and his victim, and arrested his uplifted arm; then throwing herself at the feet of her father, she implored the life of his prisoner. It was granted, and he was liberated. To the honour of M'Krimmon, it must be added, that some time after, learning that Milly Francis had given herself up, with others of her unfortunate race, in a state of wretched destitution, to the commander at Fort Clairborne, he immediately set forward to render her assistance, determined to make her his wife, and thus in some sort, repay the noble and disinterested generosity of his saviour. Milly, upon learning the intentions of M'Krimmon, declared she was not influenced by any personal motive, that she should have acted in the same way for any other unfortunate victim; she therefore declined his offer.'

The habits of the Seminoles do not appear to differ from those of other Indian tribes. They are equally addicted to the use of ardent spirits, and are thus in a state of destitution and decay. The balls and bayonets of the American militia are only anticipating that dissolution which would be as surely, though more tardily, effected by other means.

ART. XV. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. John Campbell, of Kingsland, is preparing an account of his late journey in the interior of South Africa, which, like the former, was undertaken at the request of the London Missionary Society. The course of this journey lay through a considerable tract of country which had not been explored by any European. It extended three hundred miles beyond Lattakoo, which was the limit of his first journey, and it confirmed the conjecture which he had formed, that he should find the country better peopled, and more advanced in civilization as he proceeded towards the North. The introduction which his Missionary objects gave him to the chiefs of the several nations he visited, and the confidence with which he was received by them, afforded him the most favourable opportunities of observing their manners and customs, as well in the administration of their public affairs, as in their domestic relations. This was particularly the case with regard to the Mashow and Marootzee nations, whose chief towns, Mashow and Kurreechane, contain several thousand inhabitants. The work will contain a map of the country through which he travelled, and other illustrative engravings.

Dr. Carey has in the press "The Greek Terminations, including the Dialects and Poetic Licenses, in Alphabetic Order, with References to the Grammar," on the same plan as his "Clue for Young Latinists," lately published.

In a few days, will be published, a poetical Essay on the Character of Pope, by Charles Lloyd.

The Rev. Johnson Grant will shortly publish, a course of Lent Lectures on the seven last sentences uttered by our Saviour from the cross.

Mr. Stevenson, oculist to H.R.H. the Duke of York, will shortly publish in 1 vol. 8vo. a practical Treatise on the nature, symptoms, and treatment of

Gutta Serena, illustrated by numerous cases.

A member of the late Salter's Hall Congregation has in the press, a work, in one vol. 8vo. addressed to the Old Members of that Society, in which some of the Errors of the Rev. Dr. Collyer are stated and corrected.

Church of England Theology. In the course of the ensuing month, a second series of sermons in manuscript character, for the use of young divines and candidates for holy orders, will be published by the Rev. R. Warner, Rector of Great Chalfield, Wilts, and Author of "Sermons on the Epistles and Gospels," &c. and of "Old Church of England Principles, &c." The second series treats of Christian Virtues; and will consist (like the former series on Christian Doctrines) of ten sermons on the following interesting subjects. 1. On Loyalty, or the duty of subjects. 2. The duty of hearers of the word. 3. The duty of children. 4. The duty of parents. 5. The duty of frugality. 6. The duty of industry, honesty, purity and sobriety. 7. The duty of veracity, and the government of the tongue. 8. The duty of compassion. 9. The duty of forgiveness. 10. The duty of preparation for death.

The Rev. Edw. Chichester will soon publish, in three octavo volumes, Deism compared with Christianity.

The Speeches of the Rt. Hon. Henry Grattan, with a Memoir by his Son, are printing in four octavo volumes.

Anthony Todd Thompson, Esq. is preparing for publication, Lectures on Botany.

The Miscellaneous Tracts of the late Dr. Wm. Withering, with a Memoir by Wm. Withering, Esq. in two octavo volumes, are nearly ready for publication.

Mr. Lowe is preparing a volume for the press, On the Situation and Prospects of this Country, in regard to Agriculture, Trade, and Finance.

Dr. Conquest will publish in a few weeks, a second and enlarged edition of his *Outlines of Midwifery, &c.* with copper-plate, instead of lithographic engravings.

A second edition, with additions, of *Mr. Bowring's Specimens of the Russian*

Poets, will appear in a few days.

In the press, the 5th volume of the *Works of the late Andrew Fuller*.

*** The 1st, 2nd, 3rd, 4th, 6th, and 7th are already published.

Also, a small work entitled, *Incidents of Childhood*.

ART. XVI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoir of Miss Letitia Stapleton of Colchester, who died Dec. 12, 1806, aged 22 years. By Joseph Jefferson, 8d.

Memoirs of William Wallace, Esq. a descendant of the illustrious hero of Scotland, late of the 13th Hussars; containing an explanation and vindication of his conduct and character; with a detailed account of the persecutions he underwent in France, and his unjust imprisonment for almost three years in that country; an exposé of the state of the French police; and an Appendix, comprising the correspondence of the author and others with the British Ambassador, on the subject of his unlawful confinement; and other documents. 8vo. 10s. 6d.

CHEMISTRY.

One Thousand Experiments in Chemistry, accompanied by Practical Observations, and several thousand processes, in the useful arts, dependant on that science. By Colin Mackenzie. Illustrated by twenty-one copper-plates, and upward of one hundred wood-cuts. 8vo. 11. 1s.

EDUCATION.

The Moralist; or, Essays on the means of moral education. Addressed to parents. By the Rev. John Phillips Potter, M.A. 12mo. 4s.

Cours Elementaire de Literature Generale; ou analyse raisonnée des differens genres de Compositions Littéraires et des Meilleurs Ouvrages Classiques, anciens et modernes, Français et Etrangers: à l'usage de la Jeunesse, &c. tome premier. Par M. de Rouillon. 12mo. 5s.

Scientific Amusements in Philosophy and Mathematics; together with amusing secrets in various branches of science. The whole calculated to form an agreeable and improving exercise for the

mind, and particularly recommended as a useful school book. By W. Enfield, M.A. 12mo. 3s. 6d.

The Elements of Astronomy; with methods of determining the longitudes, aspects, &c. of the planets for any future time; and an extensive set of Geographical and Astronomical Problems on the globes. Designed for the use of schools and junior students. By S. Treeby, Teacher of the mathematics, classics, &c. &c. 18mo. 3s. 6d. bound.

HISTORY.

Lacretelle (Ch.), Histoire de France, pendant le dix-huitième Siècle. Vol. 7 and 8. 8vo. 18s.

Lacretelle, Histoire de l'Assemblée Constituante. 2 Vol. 8vo. 18s.

The History and Antiquities of the Tower of London; with biographical anecdotes of royal and distinguished persons, deduced from records, state papers, and manuscripts, and from other original and authentic sources. By John Bayley, Esq. F.S.A. of the Honourable Society of the Inner Temple, and one of his Majesty's Sub-Commissioners on the public records. Part. I. 4to. 3l. 13s. 6d. large paper, with proof impressions of the plates on India paper, 7l. 7s.

The Expedition of Orsua; and the Crimes of Aguirre. By Robert Southey, Esq. LL.D. Poet Laureate, Member of the Royal Spanish Academy, of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Cymmrodorion, &c. 12mo. 5s. 6d.

*** This Expedition has been called by Humboldt the most dramatic Episode in the History of the Spanish Conquests.

MEDICINE.

An Account of the Rise, Progress, and Decline of the Fever, lately Epidemical in Ireland; together with communications from physicians in the provinces, and various official Documents

By F. Barker, M.D. &c. and J. Cheyne, M.D. F.R.S. &c. 2 vols. 8vo. 11. 6s.

Observations on certain Affections of the Head commonly called Head-aches, with a view to their more complete elucidation, prevention, and cure; together with some brief remarks on Digestion and Indigestion. By James Farmer, Member of the Royal College of Surgeons in London, and Licentiate of Midwifery, of the Royal College of Physicians, Dublin. 18mo. 11. 1s.

MISCELLANEOUS.

Sketches of the Manners and Institutions of the Romans. 12mo. 7s.

Heraldine, or opposite Proceedings. By Lætitia Matilda Hawkins. 4 vols. royal 12mo. 11. 12s.

Anecdotes, Religious, Moral, and Entertaining. By the Rev. Charles Buck. A new edition. 3 vols. 12mo. 4s. each.

The Young Infidel, a Fire-side Reverie. By a Friend to Truth. 12mo. 4s.

The Secretary's Assistant; exhibiting the various and most correct modes of superscription, commencement, and conclusion of letters to persons of every degree of rank; including the diplomatic, clerical, and judicial dignitaries, with lists of the foreign ambassadors and consuls. Also, the forms necessary to be used in applications or petitions to the king in council, houses of lords and commons, government offices, and public companies; with tables of precedence, and the abbreviations of the several British and foreign orders of knighthood. By the Author of the peerage and baronetage charts, &c. 12mo. 3s.

Old Wives' Tales. 12mo. 3s.

The Excursions of a Spirit: with a Survey of the Planetary World: a vision. Illustrated by four engravings. 12mo. 3s.

The Steam-boat Companion, and Stranger's Guide to the Western Islands and Highlands of Scotland. 6s. 6d. in roan.

A Series of Tables exhibiting the gain and loss to the fundholder arising from the fluctuations in the value of the currency, from 1800 to 1821. By Robert Mushet, Esq. 8vo. 7s.

POLITICAL ECONOMY.

The Restoration of National Prosperity shewn to be immediately practicable. By the Author of Junius Identified. 8vo. 3s. 6d.

Hints to Philanthropists; or, a collective view of practical means of improving the condition of the poor and labouring classes of Society. By William Davis, Member of the Bath Society for the investigation and relief of occasional distress, encouragement of industry, and suppression of vagrants. 8vo. 4s. 6d.

An Essay on the Production of Wealth; with an Appendix, in which the general principles of Political Economy are applied to the particular circumstances of the country. By R. Torrens, Esq. F.R.S. 8vo. 12s.

THEOLOGY.

The Christian Temper; or lectures on the beatitudes. By the Rev. J. Leifchild. 8vo. 7s.

The works of the Rev. John Newton, a new edition in 12 vols. 12mo. 21. 2s.

Sermons, by the late very Rev. William Pearce, D. D. F. R. S. Dean of Ely, &c. Published by his Son, E. S. Pearce, Esq. A. M. 8vo. 12s.

The Moral Tendency of Divine Revelation asserted and illustrated, in eight discourses preached before the University of Oxford in the year 1821, at the lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By the Rev. John Jones, M. A. of Jesus College, Archdeacon of Merioneth and Rector of Llanbedr. 8vo. 10s. 6d.

The Temptation of Christ in the Wilderness; considered as a guide to us in the knowledge of our Christian calling; and for the cultivation of the Principles which are requisite for an adherence to it. By the Rev. Jonathan Tyers Barrett, D. D. of St. Peter's College, Cambridge. 12mo. 3s. boards.

Discourses adapted to the Pulpit, or to the use of Families, from tracts and treatises of eminent divines. By the Rev. Edward Atkyns Bray, Vicar of Tavistock. 8vo. 8s.

Essays on the Holy Scriptures, the Deity of Christ, Public Worship, Prayer, Covetousness, Self-knowledge. By D. Copsey. 8vo. 7s.

Correlative Claims and Duties; or, "an Essay on the necessity of a Church Establishment, and the means of exciting devotion and church principles among its members;" to which "the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's" adjudged a Premium of 50l. in December, 1820. By the Rev. Samuel

Charles Wilks, A. M. Author of *Christian Essays*, *Christian Missions*, the *St. David's Prize Essay for 1811 on the Clerical Character*, &c. 8vo. 12s.

Practical Reflections on the Psalms, or short daily meditations; intended to promote a more frequent and attentive study of the Psalter. To which is added, a prayer adapted to each foregoing Psalm. By Mrs. Sheriffe. 2 vols. 12mo. 12s.

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